



OUR NEGRO AND INDIAN MISSIONS

1933

The Commission for Catholic Missions Among the Colored People and the Indians

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Its Organization and Its Work

THE need of an organized national effort to preserve the Faith among the Catholic Negroes and Indians was voiced by the American Bishops at the Second Plenary Council. It was, however, the Third Plenary Council, in 1884, which actually effected the constitution of a permanent Commission for this object. According to its plan, the Commission was to consist of a Board of Directors composed of three members of the Hierarchy, assisted by a secretary. Its funds were to be derived from an annual collection which the Bishops of the Council ordered to be taken up in every church in the United States on the First Sunday of Lent. These acts of the Council were formally approved by the Holy See and the Commission began to function immediately.

During the forty-nine years of its existence the Commission has assisted, to the full extent of its resources, practically every Indian and Negro mission in the United States, including Alaska. Some have required help only in their infancy, while others have been dependent upon it, at least in part, during this entire period. The Commission has supported the Bureau of Catholic Indian Missions in Washington, which in turn has rendered invaluable services to the Catholic Indian schools. As much aid as possible, moreover, has been extended to the Mexican missions in the Southwest. Within past years the Commission has responded to urgent appeals from Haiti to help to preserve the fruits gained to the Church in that island. It has also assisted in establishing and maintaining schools in the Island of Guam. Finally, the Commission has been able to aid a few of the mission centers in the Philippines.

All communications concerning the business of the Commission and all remittances are to be addressed to the Secretary, Rev. J. B. Tennelly, S. S., D. D., 401 Michigan Ave., N. E., Washington, D. C.

OUR NEGRO AND INDIAN MISSIONS

ANNUAL REPORT OF THE SECRETARY
OF THE COMMISSION FOR THE
CATHOLIC MISSIONS AMONG
THE COLORED PEOPLE AND
THE INDIANS

January, 1933

FIRST LESSONS



OUR NEGRO AND INDIAN MISSIONS

An Appeal in Behalf of the Negro and Indian Missions of the United States

BELOVED BRETHREN:

EVERY year it is our duty to remind you of your responsibility as Catholics towards the Negro and Indian mission work in the United States. The Bishops of this country, in order to enlist the help of the laity for this important part of the home mission work of the Church, made it obligatory to have a special collection for it taken up in every church on the First Sunday of Lent. This collection has also been sanctioned by our Holy Father, the Pope, who has much at heart mission work in every part of the world.

We know, Beloved Brethren, that many of you are heavily burdened with cares of your own. You are entreated again and again to help alleviate necessities near at home. Yet there are other claims, more remote apparently, but just as sacred, that rightly make demands upon you. Membership in the Church of Christ itself entails responsibilities; their extent is indicated by the name you bear—Catholic; their object is the cause of Christ in the world. Surely it is not His spirit to limit one's interest to self or to a small group of relatives and acquaintances. His spirit is a charity that is all-embracing and that is effective in deed as well as in sentiment. These reasons actuate us to urge upon you the claims of the Negro and Indian missions.

Your aid is especially required at this time for the Indian missions. Many of them are in distress. Their situation is critical. They have struggled through the last year with aid altogether insufficient. The missionaries, priests and Sisters, simply cannot live, much less meet any longer the expense that their work entails. This, indeed, is small in each case, but large in the aggregate.

There are more than four hundred

mission churches and eighty schools to be maintained. We shall not say that it would be a disgrace to let one of these missions collapse, to let the work of long years of toil and sacrifice be undone. It would be a loss to the cause of Christ. Yet such a misfortune can happen: in fact, it has happened in times past. God expects us to see to it that our work,—rather His work,—for the Indians, shall not falter. The Nation, conscious of its responsibilities to the Indians, is not relaxing its efforts for their material welfare; for this purpose, the Government is demanding of each of you in taxes an amount ten times greater than the contribution which each of you, as Catholics, has given yearly for the religious welfare of the Indians. The Protestant churches also are making an extraordinary effort this year, not only to maintain their Indian missions, but even to extend their work. We Catholics cannot be the only ones to be neglectful of our obligations to the Indians. We must not fail to uphold the work of God among them.

As regards the work of the Church amongst the Negroes, this has been most successful spiritually during the past year. The number of conversions has exceeded the splendid record of previous years. Every mission parish has been strengthened by many new members. Catholic life is genuine and earnest. The blessing that comes when the poor have the Gospel preached to them is evident. The Catholic Negro schools are overcrowded with children, whilst hundreds of others, mostly non-Catholics, seek in vain a Catholic education there. Most missions, however, particularly those in the South, are not nearly self-supporting in these times. The Negroes were the first to feel the depression, and they are suffering from it more severely than

others. But they, like the rest of us, need, especially now, the steady help that our holy religion gives. They have come to Holy Mother, the Church, in the hope of getting this. We cannot allow them to be deprived of the mainstay of life. Upon us, at least in part, depends the answer to their prayer; "Lord, to whom shall we go? Thou hast the words of eternal life" (St. John VI, 69).

This mission work among the Negroes and Indians is a vital concern to the Church, not a minor interest, still less a private enterprise sanctioned by her. She is as much concerned about it as she is about the welfare of your souls. And, Beloved Brethren, it should be for you a personal concern in the same way. You are bound together in and with the Church. Her concerns are your concerns; her duties, your duties.

We urge you to make possible the up-

holding of this mission work. It is dependent, under God, for its continuance and success upon the cooperation of every Catholic. Your prayers and your contributions are needed. To help may entail a sacrifice on your part. But, if in your own necessity, you attend to the needs of others, especially of those whom you will never see, God will bless you and help you. "Whosoever shall lose his life for My sake and the Gospel, shall save it" (St. Mark VIII, 35). We shall save ourselves by aiding those who have in Christ a claim on our sympathy and help.

✠ DENNIS CARDINAL DOUGHERTY,
Archbishop of Philadelphia.

✠ PATRICK CARDINAL HAYES,
Archbishop of New York.

✠ MICHAEL J. CURLEY,
Archbishop of Baltimore.



Survey of Negro Missions

Primary Facts

IN VIEWING the work of the Church among the Negroes of the United States, two large, conspicuous facts stand out. The first is the successful, constructive character of the work that has been done and is being done. Its achievements are proportionate to effort and they are stable. The work itself is progressive, not static. But—and this is the second fact—as an apostolate, its field is relatively limited. It is true that more than 220,000 Negroes are now Catholics and that active work is being done among Negroes in almost half of the dioceses of the country. Yet only two per cent of the Negro population of the nation has been reached. A large part of the remainder never has been directly affected by any Christian body, either before or since the days of slavery. The majority are unchurched.

The Situation

The real issue of the Negro apostolate centers about these two facts. The field has been explored. Its possibilities have been determined by actual experiment. Results show that it is a productive and fruitful ground for missionary endeavor. Gains can be made, held, assimilated to the Church Catholic. These results point, at the same time, to the greater opportunities

of an immeasurable field, as yet untouched.

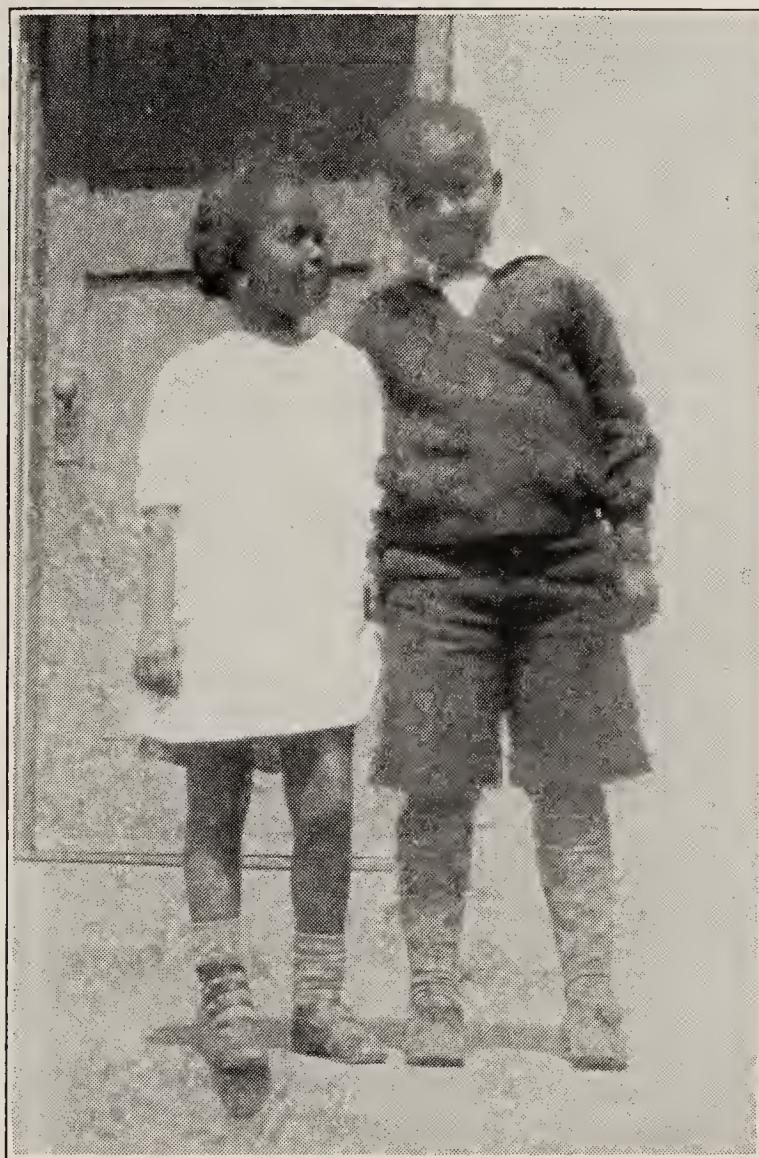
Xavier College

A notable evidence of the sound constructive work that is being done was the completion and dedication, last fall, of a large additional

unit of Xavier College, New Orleans, La. This institution began in 1915 as a high school. Two years later it added to its curriculum, normal courses for the training of Negro teachers. It developed into a college of liberal arts in 1925. Since then, it has added a pre-medical course and a school of pharmacy.

This institution is no experiment, still less the product of a fad, but the answer to an urgent need. The Negro, even in the South, is not content to remain uneducated, a hewer of wood and a car-

rier of water. Constantly growing numbers are discontented with their educational and economic disabilities and have been making valiant efforts to rise superior to circumstances of birth and environment. Opportunities for higher education and training are being liberally offered to them. There are eighty recognized Negro colleges and universities in the country today; all but Xavier College are non-Catholic, and many of them are aggressively Protestant. In the city of New



SMILES FOR OUR FRIENDS

Its Timeliness

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STUDENTS AT ONE OF THE FINEST NEGRO COLLEGES IN THE COUNTRY

Chemistry Class, Xavier, New Orleans.

Orleans itself two Negro colleges have been in existence for sixty years. Lately they have been combined into Dillard University. The new institution has buildings that cost \$2,000,000 and is guaranteed \$70,000 annually by the American Missionary Association and the Methodist Episcopal Church. One-fourth of the Negro population of New Orleans are practical Catholics. Educational facilities for them was a crying need.

Xavier College, it should be said, is a

monument of the charity and enlightened zeal of one woman, Mother Katharine Drexel. It has

been built up and is supported almost entirely by her. It is partly staffed by the members of the religious society which she has founded, the Sisters of the Blessed Sacrament. It can scarcely be called a venture of faith or hope, for the progress of the Negro in higher education is an established fact, although it may not be generally known or admitted. It is a progress that has been tested by success in business and in the learned professions, such as education, medicine, law, dentistry, and nursing.

Another instance of sound constructive work is the organized teacher training in Louisiana. Besides Xavier Col-

lege, there are four Catholic normal schools in the Diocese of Lafayette, namely, at Lafayette, Opelousas, Lake Charles, and New Iberia. These schools furnish lay teachers for some of the smaller rural schools and assistants in some parochial schools. A number of the other graduates obtain positions in public schools in Catholic dis-

tricts as yet inadequately supplied with mission schools. Of the twenty-six schools in that diocese, seventeen

Teacher Training

are conducted by Catholic colored lay teachers. They have forty-four representatives in its schools. Several of the other schools are staffed by colored Sisters. Last year the enrollment in the Catholic Negro schools in Louisiana was 14,450, which was an increase of 1,578 over the preceding year. One new school was opened at St. Martinsville, in the Diocese of Lafayette. The Negroes here and elsewhere are being trained to help themselves, not only in supplying teachers, but also in assisting to support their own schools and churches. Although they respond generously, they are often unable to carry the burden alone and in these times require help themselves.

The school itself is a constructive factor in the work throughout the country. It is not merely the

Primary Schools

means of ensuring the faith of the rising generation. It affords a most effective contact between the Church and non-Catholic as well as Catholic parents. And this is one of its main functions in our Negro missions. Its effectiveness

is repeatedly illustrated in the pages that follow. The story of the development of the sturdy little parishes all over the South centers about the constructive work of the school.

The work of the Negro apostolate, however, does not consist merely in pro-

viding proper care for Catholics or in reclaiming neglected or fallen-away Catholics, important and

fundamental as these objectives are. It includes almost everywhere active missionary work. An increasing number of converts are won to the Church every year. The most remarkable instance reported during the past year is the work of Rt. Rev. Msgr. Nelson H. Baker in Lackawanna, New York, a new field. In this one city two hundred and six adults and thirty-five children were received into the Church. Similar results were obtained in many of the smaller northern cities, as, for example, in Toledo, Ohio, East St. Louis and Peoria, Illinois, St. Joseph, Missouri and Wilmington, Delaware. Industry has brought the Negro to the smaller as well as to the

larger northern cities. This has enlarged the Negro mission field. Such examples as those mentioned show that it is a field worth developing. Attention to it is amply repaid.

The Negro parishes in the larger cities are centers of missionary work, particu-

larly in Cincinnati, Chi-
cago, St. Louis, Philadel-
phia, Washington, Balti-
more, Brooklyn, New

York, and Cleveland. Small corps of zealous workers in these cities are making earnest Catholics out of hundreds every year. Yet, because of their small number, they are able to touch only the circumference of the large mission field in their own neighborhoods.

Work of the same nature is being done in the southern cities and rural districts. A typical ex-

In the
Rural South ample of the rural apostolate is the mission at Prichard, Alabama. At

first some of the people here were apathetic, and others antagonistic. Patience, toil, sacrifice, and the grace of God finally won the day. Within the last



BEARERS OF ENLIGHTENMENT AND RELIGION
Graduates of Holy Ghost Training School, 1932, Opelousas, La.

two years one hundred and fifty persons have come into the Church. The little church building is too small, and the school is thronged with 180 pupils. Forty other children could not be accommodated this year. There was no room for them, and no money to provide room. The lack of funds necessary for the development of promising work is the crux of this situation and of many others like it in the South.

This whole enterprise, the Negro apostolate, is the work of a comparatively few men and women. We may well be proud of them. They do us honor. But they are harassed by vexatious problems at present. Sufficient

money is not coming in; sterner sacrifice than ever is required; worse still, curtailment of their work

The Problem seems inevitable. Many of their people are out of work; they, in fact, were the first, and are the chief, victims of the depression. Their supporters among the white people are able to give less than

III. PLENARY COUNCIL AND THE COLLECTION

"A special collection shall be taken up in every diocese of this country on the First Sunday of Lent of each year, and the proceeds thereof shall be sent to the Commission which is to be established for these domestic (i.e., Negro and Indian) missions. The distribution of this is to be effected in the following way: The money, which is derived from this collection in the case of dioceses wherein the Society for the Propagation of the Faith already exists, is to be expended by the Commission in the interest of the missions among the Indians and the Negroes." (Decreta, Tit. VIII, Cap. II.)



FROM KINDERGARTEN TO NOVITIATE
Past, Present and Future Students of Xavier College, New Orleans.

before. But is their problem reducible in its final analysis merely to lack of money? The truth is that the work has rested upon too narrow a support. It has depended, perforce, upon the interest and generosity of comparatively a few persons. The givers, like the workers, have been too few. This work is the work of American Catholics. It deserves, and it has a right to, their genuine interest. The fundamental difficulty, then, under which the work labors is lack of due interest on the part of Catholics at large. Its removal would solve the vexatious financial problem and many others as well.

Work of the Josephite Fathers

This past year has brought gratifying results. Of course, expansion of our mission activities is out of the question for the time being. With large mission plants to be maintained, in competition with increasingly large public and non-Catholic expenditures for the benefit of the Negroes, the question now is one of survival.

Normally many of our missions are self-supporting. For the past few years, however, they have been forced to seek outside help. Naturally they first turn to headquarters.

Despite this discouraging phase of the situation, God's blessing seems to be upon the work. We have in our care 63,631 Catholic Negroes. This number represents about one-half of all the colored Catholics who are cared for in churches for their use. Compare this fact with another, the Josephites represent only one-third of the priests laboring in the colored field. It is evident that they are not sparing themselves.

Another fact worthy of remark is this, that last year the Josephites received 1,103 converts into the Church. This number, of course, does not include the many "fallen-aways" who were brought back to their duty, a work in many instances just as arduous as convert-making. Each Josephite Father averaged thirteen converts. Compare this average with one and a half converts, which is the general average of priests throughout the country.

The material improvements of the missions have been gratifying, particularly if their financial disabilities be duly

considered. In Baltimore, Md., the old St. Barnabas' Church was exchanged for the beautiful St. Pius', formerly a church for whites. St. Francis Xavier's parish has acquired a new mission plant in a section of the city better suited for our work.

In Alexandria, Virginia, a neat one-story brick school was opened. In Norfolk, St. Joseph's mission plant is being replanned. The acquisition of a new church and parish house will permit an enlargement of school facilities and the use of the present church building for social purposes.

In Alabama a new mission station has been opened at Citronella, which is attended from Chastang.

In Mississippi, a mission station has been started at Gulfport.

In Louisiana, St. Raymond's parish in New Orleans built a new school and parish hall, while the rural mission of Breaux Bridge opened two new mission stations. At this latter mission the problem is one of conservation of the Faith; all the people are Catholics, but distance from the church and impassable roads make church attendance a difficulty.

The Mother of Mercy Mission in Houston, Texas, built a new school and a rectory, while St. Nicholas' Mission in the same city built a new brick school. Another school was erected in Fort Worth, Texas.

The number of our students shows a marked trend upward. In St. Joseph's Seminary, Washington, D. C., are sixty-two seminarians, the largest number we have ever had. In Epiphany Apostolic



CHILDREN OF MARY, BALTIMORE
Rev. John T. Gillard, S.S.J.

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College, Newburgh, N. Y., we have eighty-one students. Pleased as we are with these large numbers, they present withal their added worries, for we must feed, shelter, and train these boys.

Last year's special allotment of \$4,000 helped us to meet the interest on our seminary debt. It was unfortunate that it had to be cut so drastically. While we realize only too well that the Commission cannot multiply the resources at hand, at the same time we feel that with

half the colored missions in the United States looking directly or indirectly to us for their very lives, there must be some way in which we can forestall disaster.

If it is at all possible, I beg the Commission to grant us an emergency allotment and the usual regular allowance for the maintenance of our students.

(V. REV.) L. B. PASTORELLI, S.S.J.,

Superior General.

Faithful Catholics in New York

NEW YORK

St. Mark the Evangelist's parish, which is in the heart of Harlem's colored district, has weathered a cruel storm during the past year. Her people, mostly of the poorer laboring class, were more helped than helping as far as finances were concerned.

In spite of numerous financial worries, the poor have had the Gospel preached to them. Sixty-seven adult converts were baptized and received into the Church. Out of a class of 226 persons confirmed, eighty-three were adult women and thirty-one were grown men. This meant that the highways and byways had to be scoured.

To reduce the enormous debt that burdens the parish is out of the question. People who are clamoring for bread cannot be worried about money that, at present, they cannot earn.

The reverend pastor of St. Charles Borromeo's says that the prospects in

his district are good. The Catholics coming from the West Indies are practical. Those born in the United States show a zeal for their parish church. Non-Catholics manifest a great liking for the parochial schools and wish to

place their children under the care of the Sisters. Had he more accommodations he would have larger attendance.

The pastor of St. Benedict's Church, New York, says: "With several thousand dollars we could open a school near 10th Avenue and 60th Street, where it is much needed. I have two colored nuns ready to take

up the work. St. Benedict's Day Nursery is a great drag on the limited parish resources, and the care of eighty-five children daily costs the Church over five thousand dollars yearly."

(Rt. REV. MSGR.)

THOMAS G. CARROLL,
Chancellor.



OF SUCH IS THE KINGDOM OF HEAVEN

Here and There Among the Missions

BUFFALO.—A notable work has been accomplished during the past year under the capable direction of Monsignor Baker in the city of Lackawanna. Two hundred and six adults and thirty-five children have been baptized. This group practically doubles the Catholic colored population of the Diocese of Buffalo. Many, as yet unbaptized, are undergoing instruction and will, before the end of the year, be received into the Church. The children are attending St. Charles Parochial School.

The work at St. Augustine's, Buffalo, is progressing most satisfactorily and we have been rewarded with twenty-one conversions.

✠ WILLIAM TURNER,
Bishop of Buffalo.

NASHVILLE.—In the northern part of Nashville there is a large settlement of Catholic Negroes about four miles from the nearest colored church. Sixty of these are students at Fisk University, Meharry Medical College, and the Tennessee Agricultural College. We have purchased there property, on which there is a large dwelling house which can be fitted up to serve as church and school. This will cost about \$3,500.

The priests engaged in Negro work in the Diocese of Nashville are being hard pressed by the depression. Most of their parishioners are themselves dependent on charity.

The school at Jackson, Tennessee, is entirely dependent on the donation of

the Commission. The people themselves are too poor to support their school.

✠ ALPHONSE J. SMITH,
Bishop of Nashville.

CORPUS CHRISTI.—Help is just as much needed, if not more so, than in previous years. The work among the Negroes here in Corpus Christi would have to be absolutely given up, if I were not to receive regular annual aid from the Commission. The new pastor of this mission shows splendid zeal and devotion to the work; he has many practical ideas of administration, which is an assurance that the funds given for this work will be applied economically and with far-reaching results. The colored population is increasing in this vicinity, due to the docks and to the introduction of Negro cotton pickers.

✠ E. B. LEDVINA,
Bishop of Corpus Christi.



FESTIVITIES—THEY COME SELDOM ENOUGH

OMAHA.—The attendance at St. Benedict's Church, Omaha, is increasing week by week. The number of converts also is increasing, as is the number of infant baptisms. Success has crowned our efforts during the past

year, and there is every reason to hope that during the coming year a greater number of colored people will come to church, and the number of converts should also show a decided increase. We have many calls for charity, for which we have some very good volunteer workers, and they are getting good results.

✠ JOSEPH F. RUMMEL,
Bishop of Omaha.

NEW ORLEANS.—Our Negro schools are doing excellent work. I expect to open another colored school during the coming year. Although the ground has been donated, which is indeed a great help, there remains the cost of erecting the building. If we only had the means, we would open many more schools and missions for our poor colored brethren. The daily wage of men in the country is less than a dollar. Only during the sugar season, which lasts about ninety days, do they receive as much as \$1.25.

✠ J. W. SHAW,
Archbishop of New Orleans.

LEAVENWORTH.—Hope for the development of the Negro parish in Kansas City, Kansas, has never been brighter than at this time. Our school is crowded to overflowing; with the new class room we are able to take care of fifty more children, or a total of 130.

Spiritually the parish is doing well. The Confessions and Communions have been nearly doubled, and fifty converts have been made during the last twelve months. The parishioners are showing

a fine spirit and are doing all they can, but it is little they can do in a material way since more than half of them are out of work.

✠ FRANCIS JOHANNES,
Bishop of Leavenworth.

PEORIA.—St. Augustine's Church, Danville, Ill., was dedicated and opened for service for Negroes in 1928. At present there are about ninety baptized members. During the past twelve months there were twelve baptisms, nine children and three adults, and ten first Communions. At present, there are



THE HARVEST IS GREAT

Corpus Christi School, New Orleans. Rev. Edward V. Casserly, S.S.J., Pastor.

fifteen adults in the instruction class, and fifteen children in St. Patrick's School. The church is attended from St. Patrick's. The Holy Sacrifice of the Mass is offered in St. Augustine's Church every Sunday and holyday of the year.

✠ JOSEPH H. SCHLARMAN,
Bishop of Peoria.

TOLEDO.—We have established a mission church for colored people this year in the city of Toledo. There were but very few Catholics among the Negroes of our city, but the zealous work of the Rev. Austin Bork, S.J., has resulted in a considerable number of non-Catholics becoming Catholics.

✠ KARL J. ALTER,
Bishop of Toledo.

Numerous Converts in Alabama

MOBILE

Looking over the work done in the Diocese of Mobile for the Negroes during the past year, I feel that we have much to encourage us.

We have about 5,500 colored Catholics in the diocese at the present time. There are now twelve priests giving all of their time to this work. We have eleven schools, all crowded to the doors and with a waiting list. In all, there are about fifteen hundred colored children under our care. Many of these are not Catholics, but it is through the school that we make our converts.

We had during the past year more than 500 converts among the colored people. The mission at Prichard particularly has made wonderful progress. We have 180 children in two rooms in this school, and where a year ago there were only forty going to Mass, today



AFTER CONFIRMATION AT CHASTANG,
ALABAMA

Most Rev. T. J. Toolen, D.D., Bishop of Mobile (right), Rev. S. Grossi, S.S.J., (left), pastor, St. Peter's parish

there are more than two hundred. More than one hundred adults have come into the Church in this one parish. This is the story in nearly every colored parish.

If we had the means to extend our schools and to support more priests, many more would come to us.

The success we have had is due, to a great extent, to the help granted to us by the Commission. We simply could not go on without this help.

✠ T. J. TOOLEN,
Bishop of Mobile.

African Missionaries in Georgia

SAVANNAH

The Lyonese African Missionaries have worked in the Diocese of Savannah during the last twenty-six years for the conversion of the Negro. They are assisted by the Franciscan Sisters, the Sisters of the Blessed Sacrament, and lay teachers. Although others before them failed to make substantial progress, they have made a real success of the missionary work. Every important city in the diocese has one or more schools for the colored people. Savannah has three good schools, but no church worthy of the name. The present building has been condemned as unsafe. To repair it would be useless waste, and we are not able to build a new church without the assistance of the Commission. Although our people are poor, we can count on about \$6,000 from them. With \$12,000 we could start the new church.

Savannah has the largest Catholic colored population of any city in our diocese, and over 700 children in Catholic schools. But we can expect to make little progress in converting the rest of the large Negro population, if we are not helped to provide a decent church. Our priests, though furnished with scanty means, are not only holding their own, but are struggling forward.

(REV.) IGNATIUS LISSNER, S.A.M.,
Savannah, Ga.

Religious Work in Homes

SAN ANTONIO

The work amongst our colored people seems to be more promising this year than in former years. Protestants evince more interest in the true Faith and our Catholics have been more attentive to their duties. There is practically no prejudice here against the Church. An accredited high school and a social center would doubtless multiply conversions amongst our Negroes. The Negro's religious sentiments are affected by his social contacts. The Catholics are influenced by the trend of the majority towards indifferentism.

I am much interested in the plans considered by our Father Welbers, a pioneer in colored mission work. He intends to have weekly prayer and instruction meetings in different homes. Besides this, he will establish catechetical centers for children attending the public schools. New schools recently erected in various localities and the present economic stress have drawn a considerable number of children from our Catholic school. It is these that he wishes to reach by his special instruction classes.

✠ ARTHUR J. DROSSAERTS,
Archbishop of San Antonio.

Organization of Charleston Schools Perfected

CHARLESTON

The Immaculate Conception High School now consists of the eighth, ninth, and tenth grades. The highest class

will be formed next year, and our school will then conform fully to the State requirements. The South Carolina system is seven grades grammar school and four years high school. While this high school has been organized as a distinct



CAN THE PROMISE OF THIS BEGINNING BE REALIZED?
After the first Mass at Cheeks, Texas, celebrated in a public school

educational unit, it and the grade school occupy the same building.

We have discontinued the kindergarten or primer class, because of our inability to get a Sister for it this year and because of the State supervisor's desire to have us conform to the State system. This move will effect a considerable economy. This class, however, has been taken over into a private kindergarten conducted by a Catholic woman with wide experience, and is being conducted in our old school building. The Catholic religion will be taught there and the discipline will be under the pastor's supervision.

We have abandoned hope of providing a convent and rectory at Catholic Cross Roads until better times. The need is as urgent as ever and I still feel that nothing in the way of improvement of conditions there can be hoped for until there is a resident priest and a small group of Sisters to teach the school.

✠ EMMET M. WALSH,
Bishop of Charleston.

Constructive Work in Louisiana

LAFAYETTE

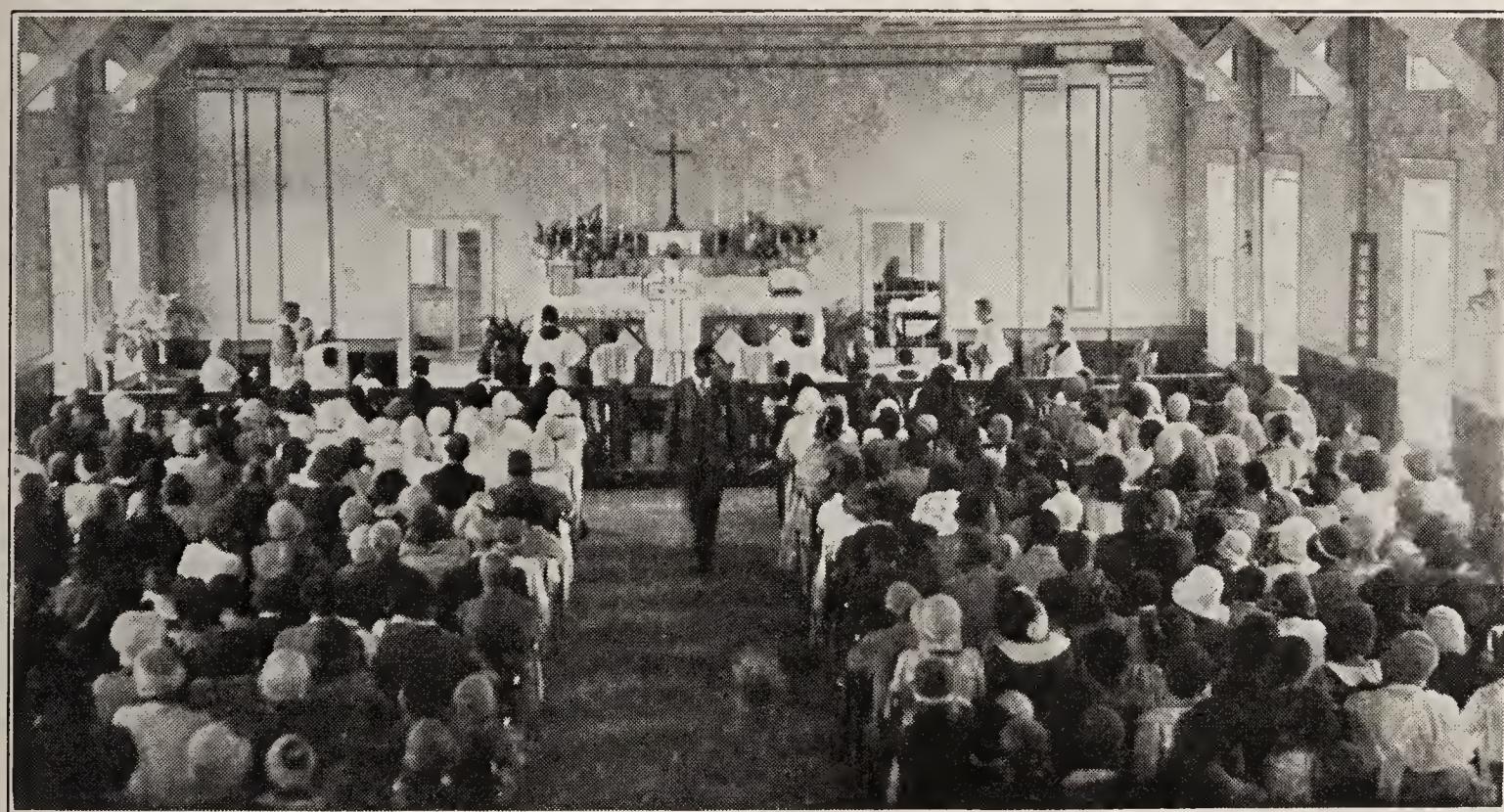
The enclosed reports of the principal colored centers tell their own story of the progress, material and spiritual, made during the past year, despite hard times. You have here a picture of the large church in the newly established parish of St. Peter Claver at Grand Coteau, La. It was taken on the day of dedication and gives an idea of the large congregation it now serves.

Of particular interest are the retreats at Grand Coteau, La. This new movement was inaugurated last year by the

The new church of St. Peter Claver at Grand Coteau, La., was solemnly blessed by His Excellency, Bishop Jeanmard, on November 15. Before that the colored people worshipped in the white church.

The results of the special church have been a better attendance at Mass and a larger number of Communions, larger catechism classes, and a beautiful ceremony of first Communion and Confirmation.

The work is far from complete. A school is a crying need. At present only



INAUGURATION OF A NEW PARISH
Dedication of St. Peter Claver's Church, Grand Coteau, La.

Religious of the Sacred Heart. The retreats are conducted by a Jesuit Father and have been a wonderful success from the beginning. The great good done is well told in the report.

Thanks to your continued aid, without which our institutions could not exist, the Negro churches and schools of this diocese have been able to carry on during the past year.

✠ JULES B. JEANMARD,
Bishop of Lafayette.

a small number of the children are in the school conducted by the Religious of the Sacred Heart. By far the larger number are in public schools. The following figures will give an idea of the number of children in the parish: Baptisms for the year numbered 127, 129 were confirmed, and 55 children made their first Communion.

(REV.) E. A. FIELDS, S.J.,
Grand Coteau, La.

The poverty of our poor people is extreme. Many children could not attend school for want of clothing. The poor rags which many wore could scarcely be called clothing; some did not possess even these poor rags.

In this land where crops are usually abundant, it is rare to find the poor hungry, but during the past year many were glad to get crusts and peelings. In spite of drawbacks, the enrolment of the school was above that of the preceding year.

With the depression, minds and hearts have turned more to prayer. The retreats, given by a zealous Jesuit Father, were increased this year to three, one for girls, another for married women, and a third for the men. The attendance at these surpassed that of all previous retreats. Fifty-four girls, 112 women, 194 men, or a total of 360, followed the three retreats. The prayer, silence, recollection, and earnestness of these souls of good will, must have consoled the Divine Heart of Jesus.

Mothers who had infants too young to be left at home, were encouraged to bring them. These good women, eager for the word of God, surmounted real difficulties and bore considerable inconveniences.

The men were not outdone by their wives and mothers. They patiently crowded themselves into the little school chapel. Their discomfort was increased by the intense heat, but neither this nor lack of space lessened their fervor. The large increase is due to the zeal of those who attended last year. Their enthusiasm aroused the others.

All have expressed their determination to be present again next time.

A fourth retreat may be necessary next year to satisfy the boys who were crowded out this time.

MOTHER ROACH, R.S.C.J.,
Grand Coteau, La.

Financially everything is in a slump. The Sunday collection is about \$12.00. Our people cannot obtain a cent in cash for their farm products; always they must make a trade with the storekeepers.

However, the spiritual condition of my people is improved. At Sunday Mass every pew is filled at Lebeau. At Riedeau the men have to stand that women and children may have seats. Communions are many every Sunday at both missions.

(REV.) W. J. REICHMEYER, S.S.J.,
Lebeau, La.

Can I keep the school at Lake Charles open this year? We had 355 pupils in attendance last year. The men are all out of work; the women are earning a scanty pittance. My chief aim is to keep



SUFFER THE LITTLE CHILDREN TO COME UNTO ME
Mothers with infants, at retreat, Grand Coteau, La.

the children out of the public schools and to keep them under the care of our four Sisters of the Blessed Sacra-

ment, who work devotedly and efficiently for their welfare.

In addition to Lake Charles, I have five other places: Chloe, Higgins, Manchester, Holmwood, and Prior Lake. These are scattered and remote. These people cannot come to church here so I must bring the Church to them. Hence, I celebrate holy Mass at their homes on week-days and constantly marvel at their faith.

(REV.) CHARLES B. HANNIGAN,
C.S.Sp.,
Lake Charles, La.

Holy Rosary Institute, which is an accredited teachers' training school, presented for examination this year twelve



TRAIN CATHOLIC COLORED TEACHERS
Sisters of the Holy Family, Holy Rosary Institute, Lafayette, La.

candidates; all passed and received first class teachers' certificates from the State. That means twelve more Catholic teachers to instruct colored children in the public schools, where Catholic teachers are still in the minority.

The good Lord was again with us during this year of hard work and financial struggles. We have sixty boarders from five southern states. Some, however, were unable to pay the little fee charged for board and tuition. Our farm furnishes all the milk and butter we need and vegetables throughout the year. If it had not been for the help of the Commission, we would not have been able to keep up.

(REV.) H. J. PATZELT, S.V.D.,
Lafayette, La.



AFTER MASS IN PRIVATE HOME

Rev. Charles B. Hannigan, C.S.Sp., at Manchester, a mission station attended from Lake Charles, La.

Here in Rayne and Church Point conditions are pitiable. We have a debt of \$1,200. With a Sunday income averaging \$4.00, just enough to pay the cook, I do not know where to get the money to meet our obligations. Someone may ask: "How do you manage to live after you've paid the cook?" Like many missionaries, I am living on my Mass stipends.

The Commission is doing splendid work. We on the poor rural missions are grateful to it.

(REV.) R. A. AUCLAIR, S.S.J.,
Rayne, La.



THOUSANDS LIKE THEM MUST BE SAVED

Typical home near Rayne, La. Rev. R. A. Auclair, S.S.J. (right)

The parish church of the Assumption serves the colored population of Carencro, twenty-five families, and an additional 450 within a radius of five or six miles. All these people are poor, and very poor, due to the low price of cotton. Though the church is filled to capacity each Sunday, the people are unable to support the church at present. For the last two years the average Sunday collection has been sixty cents.

There are two schools in the parish, both of which are supported by Mother Katharine Drexel. The Arceneaux school, one mile south of the church, has an enrolment of over one hundred pupils and two teachers. The Prairie Basse School, six miles east of the church, has almost as many pupils and one teacher.

In the Prairie Basse district there are about 200 families within three miles of the school. At the present time, holy Mass is said at the school once a month on the first Friday of each month. The attendance is large and all go to Confession and receive holy Communion at the Mass. Their prayer is to have a chapel of their own.

Another school is needed in a section three miles north of Carencro. No children attend school in this area. A small school with a few primary grades would enable the children to read and write and learn their catechism.

The mission church at Scott is fifteen miles from Carencro and serves a congregation of 250 families. These families, too, are very poor. A school is maintained here by Mother Katharine Drexel. It has an enrolment of about 85 children and one teacher. These rural schools do much to promote true piety and the Catholic Faith.

(REV.) FRANCIS J. SMITH, C.S.Sp.,
Carencro, La.

The past year has been a very trying year at Breaux Bridge, La. The best farms of my parish were recently inundated when the river levee broke. Many were forced to leave their homes and to live in box cars for weeks.

My income is almost nil. The Sunday collections amount to \$2.10. My poor people for the past five or six years have not been able to make anything from their farms. Cotton and sugar cane have sold for a song. To prove this one has only to see the poor conditions in which they live, to look into their faces and see the lines of worry and suffering that are written there, to taste of the crude food by which they keep body and soul together.

(REV.) GEORGE J. HANKS, S.S.J.,
Breaux Bridge, La.

Anxiety About Schools

LOUISVILLE

Many of our colored people are out of employment and for this reason are unable to give even the meager offerings they were accustomed to make. Our white people, willing as they are and anxious to assist, have found it necessary to curtail their offerings because of their own distress.

If the work among the colored people is to continue—and who will dare say it shall not—financial assistance must be forthcoming from organizations, the aim and purpose of which is to render aid in this very important spiritual work. Without help from the Commission, it will be utterly impossible to carry on and further the good work among these people who are so important a part of my flock.



A SERIOUS LITTLE FLOCK
Who will support them?

In previous years, a large part of the amount allotted to us was used in educational work; therefore, that this specific branch of endeavor in behalf of the colored people may not be shortened, we

respectfully petition the Commission for an allotment equal, at least, to the 1931 allowance.

✠ J. A. FLOERSH,
Bishop of Louisville.

An Enterprising Missioner

DALLAS

Both of the Negro missions in this diocese have made gratifying progress during the past year. Attendance at the schools in Dallas and Ft. Worth has increased; parents seem anxious that their children receive solid moral training. A very presentable class of adults was confirmed at Ft. Worth. Investigation at Dallas revealed an earnest desire on the part of many colored people for instruction in Catholic doctrine.

✠ JOSEPH P. LYNCH,
Bishop of Dallas.

There is an awakening among the colored people in this diocese. They are now beginning to look for a Church which will satisfy the needs of their soul. Both in Ft. Worth and in Dallas our own people are poor but willing. Oftentimes they will pay their church dues on Sunday and during the week ask us for a bite of bread. The mission in Ft. Worth, which was started only a short time ago, has grown steadily; today we have a membership of 107. So far this year we have succeeded, with God's help, in adding twenty-five to our Holy Faith, and these are nearly all weekly

communicants. Some assist at daily Mass and receive Holy Communion. Last May we had our first Confirmation class. Twenty-one were confirmed, and all but one of them are converts. Our nine altar boys are converts; their conversions were brought about through the school.

Two years ago we felt the need of a school, as we firmly believe that the school is the nursery for the mission. Having only limited means, we remodeled with our own hands a small bungalow and converted it into two class rooms. We opened with an enrolment of seventy-eight. Last June a year ago we again put on our overalls, and on



FIRST FRUITS OF OUR LADY OF MERCY MISSION, FT. WORTH, TEXAS

First Confirmation class, all converts. Most Rev. Joseph P. Lynch, D.D., Bishop of Dallas (center), Rev. N. P. Denis, S.S.J., pastor (right)

September last we resumed classes in a fine school, large enough for 200 pupils.

(REV.) N. P. DENIS, S.S.J.,
Fort Worth, Texas.

Apostolic Men

GALVESTON

The Rev. A. J. Nicholson visits Prairie View, a State Normal institution for Negroes. There are a few Catholic students there, and two of the faculty are Catholics. The priest is well received and is given a hall in which to hold services. Some of these Negro students go to Mass on Sunday at Hempstead, which is five miles away. Father Nicholson can go to Prairie View only on Saturdays, for he has four missions to attend. He is doing much to break down prejudice; the Normal pupils whom he meets will tell Negro children in public schools what the Catholic priest and the Catholic Church really are.

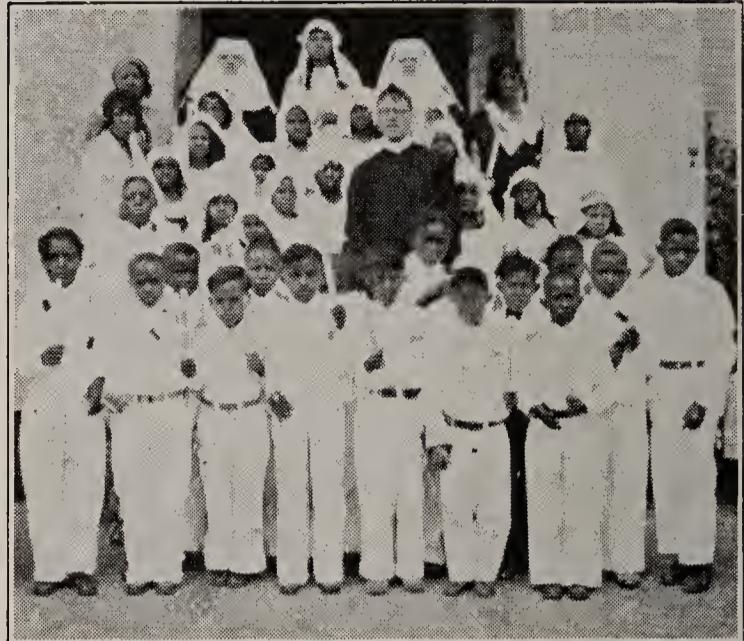
I would like to get \$1,000 for Father Lally at Port Arthur. He is having a hard struggle. He is a devoted priest, doing much good. Father St. Onge at Ames is out in the country. Crops there have not been good. He is living a truly mortified life, trying to make ends meet.

Father Flaherty in Houston has built new. His place is only about two years old. He has his troubles. All these priests work hard. Father Schertz could do more in Washington County if he had a little church. He says Mass on the front porch of a Negro cabin.

✠ C. E. BYRNE,
Bishop of Galveston.

In the year 1924 this mission consisted of but a single small wooden church. The Sunday attendance was but 350. Now the physical property consists of the same wooden church, now the hall, a brick combination school and church edifice, a convent, erected through the generosity of Mother Katharine, and a small rectory. The Sunday attendance has increased to about 700 adults and 450 children. Our school has about 200 pupils enrolled.

We shall be called upon to meet a note against the property for \$1,480. Though we have been trying to set something aside, still we have not a cent of



FIRST COMMUNION DAY

Rev. John R. Timpany, S.S.J. Sisters of the Blessed Sacrament, Teachers. Beaumont, Texas

the required amount. We stand the risk of a foreclosure. My poor colored people, most of them long without work, have done their best to aid me.

(REV.) JOSEPH A. LALLY, S.S.J.,
Port Arthur, Texas.

New Orphanage

LITTLE ROCK

It is unnecessary to state that the colored work has suffered grievously. However, thanks to the energy and zeal of the Rev. B. Drescher, S.V.D., of St. Peter's Church, Pine Bluff, we expect to open our Negro orphanage this fall. This institution is about eight miles from Pine Bluff. It is located on a tract of nearly 600 acres of fine farming land that was secured for less than \$4,000. The buildings will accommodate about forty children and provide quarters for the Sisters in charge. An orchard is already planted and a good crop is being made on the farm. But we need assistance greatly to equip the building.

The object of the orphanage is gradually to build up a group of Negro Catholics who have had exclusive Catholic influence.

✠ JOHN B. MORRIS,
Bishop of Little Rock.

Ready for New Advance

RICHMOND

Our efforts during the past few years in Virginia have been spent in consolidating the progress we have made rather than in new projects. At the present time all of our four parishes are in very good condition materially. Our school buildings are modern and up-to-date, and our churches are very presentable. Recently we have secured a beautiful church in Norfolk, and this congregation can now boast of one of the best church buildings in the diocese. It was bought at a real bargain from a Protestant congregation and represents a value of over \$100,000. This acquisition has put new life into the congregation.

All of our schools are overcrowded, and we have been forced to turn many away, because of lack of accommodations. We feel that all of our work has now been consolidated and we are ready to make new advances. The only limitations to our work are our finances.

✠ ANDREW J. BRENNAN,
Bishop of Richmond.

This mission was organized in 1916 with only a handful of scattered colored people. The work from that day until this has been one of evangelization. It has been a hard grind because of the poverty of the people and the lack of outside help. The total number of souls here is but 184, fifty-nine of whom are men and fifty-eight women. The wage earners on account of their color are obliged to accept the pay of unskilled laborers even though they may be mechanics. A small wage means a small donation to the church.

Last October a new school was opened, which cost \$21,000. Through the kindness of our Most Reverend Ordinary \$11,000 of this has been paid, leaving an unpaid balance of \$10,000. The interest on this amount has also been met by his Excellency simply because it could not be raised within the parish.

The school enrolment is eighty-nine

pupils. These children on account of their extreme poverty are unable to pay any tuition fee. One-third of them are Protestants, and they receive catechetical instruction with the Catholic children. As a result of this instruction, a number of converts are added yearly to our fold.

(REV.) JOSEPH J. KELLY, S.S.J.,

Alexandria, Virginia.

It has been a great comfort to the priest and Sisters alike to witness the growth in the attendance at daily Mass and the daily reception of holy Communion.

Naturally we have been obliged to curtail a portion of our educational work, but so far we have maintained a State accredited grade and high school without lowering our standard. Can we continue to do this? It will be very difficult unless we can find a new source of revenue.

It has been my earnest hope year after year to engage the services of a colored parish worker. Her value to our usefulness in the community by helping us to get into closer contact with the race would be very great. We are baffled yearly by the inability to raise the necessary funds for this most useful activity.

(REV.) JOSEPH B. GLENN, S.S.J.,

Richmond, Va.

Another depression year has rolled by with mounting spiritual prosperity for Our Lady of Victory Parish, Portsmouth.

Just read these cold, yet eloquent, figures. In two years a growth from twenty to eighty-four souls. In the last year twenty adult Baptisms and one child. The enrolment in our three-grade school was 185 at its opening last September and, after the weeding out process, we closed with 140 pupils, of whom only fifteen are Catholic. This work has been done by three Daughters of Charity. "By their fruits you shall know them."

Another application of this text would make an impression on the 25,000 Negroes of this community—some actual charity work. This is one sphere that we cannot venture into because of lack of funds. We need too much to carry on our present educational work.

Just think of it! One thousand dollars income and five thousand expenditures in one year; and these are years of depression for colored people, too—and I dare say—more so.

(REV.) NICHOLAS HABETS,
Portsmouth, Va.

In spite of the number of colored people who suffered keenly because of lack of work, and our own consequent need, we can report progress at the Norfolk mission. The number of adults seeking the Catholic Church increased and our school lost nothing in numbers.

The school had an enrolment of over 800 children; of these over 600 were non-Catholics. Among the latter we seek our increase in converts. Were it possible to keep a priest doing nothing but convert work, our gains each year would be over one hundred. But there is only one priest to discharge all the duties of a large parish and to bear the worry of seeking from abroad help to carry on a school of such proportions.

Our growing congregation, our large school with its large influence on the non-Catholic home, our works of mercy, have made the Catholic Church a power among the 60,000 Negroes in this city. Already some of the graduates of our high school are doing real missionary work as teachers in several country districts.

During the past year a former Methodist church, built at a cost of over \$100,000, came into our possession at the low figure of \$10,000. It will take \$3,000 to put this into condition for Catholic service. We have struggled here at Norfolk for over forty years with no church. This has to some extent retarded our convert work.

(REV.) VINCENT D. WARREN, S.S.J.,
Norfolk, Virginia.

Efficient Schools

ALEXANDRIA

The Holy Ghost Fathers are doing excellent work among the Negroes in the Diocese of Alexandria. Their schools are flourishing. St. James School in Alexandria is not only a fully accredited high school but a State normal school. The young people who are being trained there by Sisters of Divine Providence and the Rev. J. H. Cronenberger, are fitting themselves to do efficient work among their own people later on. The schools at Shreveport, Isle Breville, and Marksville are also doing good work. In the other places, the secular clergy are trying to provide schools for the colored children but they find it hard to find both teachers and funds. Campti, Natchitoches, and Cloutierville have schools conducted by the Sisters of Divine Providence; in Marksville, the Daughters of the Cross teach in the colored school. The work is well organized but could be enlarged upon, if the funds were available.

(VERY REV.) F. VAN HAVER, ADM.,
Alexandria, La.

New Negro Hospital

MILWAUKEE

St. Benedict's School for Negroes in Milwaukee, which has an enrolment of 285 children, takes care of Negro children from many different places. It is more than a local institution. Its buildings and equipment are excellent. It is doing a fine service for the Negroes.

Last year we built and equipped a hospital for Negroes. This institution is burdened with a considerable debt. Although it is doing fairly well, it must be helped during these times. The archdiocese and the Capuchins will provide for the needs of the hospital, which renders local service, but we ask some help for the school, which is not simply a local need.

(RT. REV. MSGR.) B. G. TRAUTD, V.G.,
Milwaukee, Wis.

"In Season and Out of Season"

NATCHEZ

The Negroes of Mississippi amongst whom our priests and Sisters labor are poor, in most cases, living in dire poverty. The help received from these people by the pastors and by the Sisters in the school is negligible. Very few are able to pay tuition; in most of our missions the greater portion of the financial support must come from outside. Were it not for the support that we have gotten from the Commission, many of our missions would long since have closed. We are deeply grateful for this aid.

We have hope of opening a new mission in the near future at Gulfport, Miss. Father Mulroney, of Biloxi, has for some time been making regular visits to Gulfport. There he gathers together little groups in private homes or in public halls for instructions. He has paved the way for a permanent mission, and it is hoped that soon a modest little frame chapel can be built to serve their needs for the present and the immediate future.

Our priests and Sisters are doing heroic work. All without exception labor in season and out of season. It is a hard work, but with the grace of God they go forward doing everything humanly possible to extend the Kingdom of Christ. The fine missionary spirit of our priests and Sisters is a source of

great consolation. While today progress is slow, the day must come when their prayers and self-sacrificing labors will bear abundant spiritual fruit amongst the poor people to whose welfare they have given their lives.

✠ R. O. GEROW,
Bishop of Natchez.

Unparalleled Opportunities

RALEIGH

If schools and chapels, similar to those we have already provided, could be erected and maintained in the one hundred cities of North Carolina, within a generation half of the colored population of the State would be within the fold of the Catholic Church. The great hope rests upon the school, where moral training prepares the young for the gift of Faith. Protected by a Catholic environment, these children will become the robust Catholic men and women who will insure permanency and growth of parishes. The harvest is prepared for the reapers. The insufficiency of teaching Sisters and of funds alone close the doors to unparalleled opportunities in winning thousands of the colored race for Christ and His Church.

✠ W.M. J. HAFEEY,
Bishop of Raleigh.

A Parish of Converts

BELLEVILLE

Our work amongst the Negroes of southern Illinois has progressed satisfactorily during the year. Our schools have functioned efficiently. The enrollment and attendance have been normal; but, whereas formerly the majority of the pupils were non-Catholics, at present they are Catholics. In June, St. Augustine's, East St. Louis, had twelve graduates, all converts.

The maintenance of these schools is a constant source of worry. Tuition fees are impossible, because of the widespread



MISSION SCHOOL FIRST COMMUNICANTS
Negro children are prepared for the Sacra-
ments on many missions

unemployment. If the children can buy their own books and clothes, they are doing well. Help from local sources has dwindled almost to the vanishing point.

Yet our schools are and must be the mainstay of missionary life and growth.
(REV.) P. HARRINGTON, S.M.A.,
East St. Louis, Ill.

Parish Visitor's Success

WILMINGTON

Father Rebasher works day and night among the colored people of Wilmington. He has made St. Joseph's the Negro church of the city. All the colored people know it. They realize that it is exclusively theirs, and that Catholic and non-Catholic are welcome there. The time was when we could not induce even those who should have been Catholics to go to Mass. Now the church is always well filled, non-Catholics forming a large part of the attendance. Undoubtedly the field here is white unto the harvest. Thus, last year we reported eighteen baptisms. This year we are reporting forty. Twenty-eight of these baptisms have been those of adult converts, almost treble the number reported the previous year.

The parish visitor, in particular, has been a great success. This woman, herself a convert and a person of some education, conducts a house-to-house canvass, seeking to interest people in the Catholic Church and inviting them to come to St. Joseph's for worship. She leaves Catholic literature where the people will accept it, and tactfully explains the teachings of the Church and its at-

titude towards the Negro. She gains an entrance to many places where a priest could never force his way. Father Rebasher gives an illustrated lecture for non-



EVERY CHILD IS A LITTLE MISSIONARY

Catholics every Sunday evening in the parish hall. The visitor induces many non-Catholics to attend these lectures. Later many of them come and ask for instruction. Another visitor could be employed most profitably, if we could afford the money to employ her.

The school also is producing excellent results. It now has more than 200 pupils, and every child is a little missionary when it returns to its own home.

In conclusion, we have definitely interested the Negro in the Catholic Church. We have reclaimed all our own, and converts are constantly adding to their number.

✠ EDMOND J. FITZMAURICE,
Bishop of Wilmington.

Negro Missions*

Diocese	Catholics	Churches	Priests	Baptisms		Schools	Pupils
				Infants	Adults		
Alexandria.....	6,584	7	5	228	31	9	1,325
Baltimore.....	26,000	15	25	841	245	19	3,285
Belleville.....	500	2	3	18	35	2	261
Belmont Abbey.....	110	1	1	3	2	1	35
Brooklyn.....	12,000	1	3	150	229	1	325
Buffalo.....	550	1	2	40	227	0	0
Chicago.....	6,000	3	6	109	320	2	994
Cincinnati.....	1,400	4	6	37	206	4	820
Charleston.....	800	3	4	9	45	3	598
Cleveland.....	1,100	1	1	21	70	1	145
Columbus.....	210	1	1	7	14	1	92
Corpus Christi.....	130	1	1	7	5	1	196
Covington.....	175	1	1	14	30	0	0
Dallas.....	415	2	2	4	22	2	396
Detroit.....	1,200	3	3	57	52	0	0
Galveston.....	10,000	7	8	268	35	7	1,295
Indianapolis.....	500	1	1	15	16	1	85
Kansas City.....	800	2	1	8	46	2	182
Lafayette.....	60,000	20	14	1,932	36	26	3,921
Leavenworth.....	1,000	3	3	16	50	3	279
Little Rock.....	738	5	5	69	78	5	844
Los Angeles.....	1,500	1	2	57	8	0	0
Louisville.....	2,300	4	3	65	..	10	746
Milwaukee.....	525	1	3	7	110	1	285
Mobile.....	5,200	20	10	192	305	16	1,454
Nashville.....	1,000	3	3	30	68	3	363
Natchez.....	3,905	17	21	135	78	13	2,283
New Orleans.....	35,000	22	25	1,250	160	24	7,431
New York.....	25,000	3	16	302	132	4	905
Oklahoma.....	2,138	5	3	61	163	2	409
Omaha.....	400	1	1	16	26	1	92
Philadelphia.....	3,450	5	10	170	193	6	891
Pittsburgh.....	1,300	1	1	11	17	0	0
Raleigh.....	800	5	5	38	119	6	1,029
Richmond.....	2,300	7	8	36	158	5	1,944
St. Augustine.....	1,600	6	5	30	101	6	1,073
St. Joseph.....	235	1	1	25	30	0	0
St. Louis.....	5,000	5	10	165	319	5	511
San Antonio.....	1,000	3	3	12	11	3	360
Savannah.....	2,580	6	7	197	168	6	1,859
Wilmington.....	350	3	3	12	28	2	284
Total.....	225,795	203	236	6,664	3,988	203	36,997

* These figures are taken from the official reports of the Bishops to the Commission or from the reports of pastors, and are statistics for the year 1931-32. In a few instances, the statistics for baptisms are incomplete. The number of Catholic Negroes in dioceses which are not listed totals about 8,000.

Survey of the Indian Missions

The maintenance of the work among the Indians on practically the same scale as formerly has been the **The General Situation** outstanding achievement of the year. Although they are inured to hardship, the missions and the Indians everywhere have cruelly suffered as a result of the widespread depression. But by the strictest economy and heroic effort, the work has been kept up unimpaired to the present time.

A policy of retrenchment, however, must be adopted during the coming year. Income from the collection and from other sources has been greatly diminished, and there are no reserves available for the emergency. A setback in the work seems inevitable, in several cases calamity impends.

New needs have made themselves acutely felt, but they have not been met, nor can they be met, if they require additional expenditure. Yet, policies and programs must either be adapted to changing conditions or fall through. Over material changes in the condition of the Indian work the missions have no control. That a constructive program should be impossible when it would mean a distinct advance for the work, is regrettable. The only adjustments in sight are those that will ensure economy and survival.

A brief view of the condition and problems of the larger mission fields will serve, perhaps, to make the general situation plain.

The missions in Alaska are in a critical position. The unproductiveness of the country, the remoteness of the missions from the source of supplies, and the exorbitant cost of transporting provisions necessary for their operation are conditions that require a larger per capita expenditure than is the case in any other part of the missionary world. The burden of their support, involving an annual expenditure of \$40,000, has been borne chiefly by the western province of the Jesuits, which has charge of these missions. The recent division of their province, the diminution of their income, and the exigencies of their other undertakings make it impossible for them to continue their aid on the same scale as



SMILES FOR OUR FRIENDS

formerly. If other aid fails, they are doomed.

Any curtailment of the work in Alaska would be a misfortune. The mustard seed planted there by the martyred Bishop Seghers in 1886 has produced marvelous results. One fifth of the native population is now Catholic. There are thirty-four mission stations, extending up the valleys of the Yukon and Kuskokwim Rivers and all along the western coast of Alaska. Eight flourishing schools, with thirty-six teachers and 556 pupils, are in operation. Only last year three additional priests were added to the missionary personnel, and new chapels were built at Fish Village and



SISTERS OF ST. ANN, FRIENDS OF ALASKAN ORPHANS
Holy Cross Mission, Vicariate of Alaska

Kuiguk. The new missions are developing into fervent Catholic communities, the older missions are being strengthened, and promising new fields are opening.

The conditions under which missionaries in Alaska have to labor are trying. The population is sparse, and travel is hard and perilous; in summer nomadism is a hindrance, and the long Arctic night makes winter work even more difficult. But the natives are in many respects in greater need of help than any other race for which missionaries are working. The life of the fisherman and hunter in the far north is both dangerous and uncertain. The diseases and vices, introduced by the whites, are an added menace to their precarious existence. Christian teaching and example are required to check these scourges. Although the Eskimo are inclined to be sensual, they are cheerful, hospitable, industrious, and intelligent. These virtues and their singular simplicity and scorn of human respect furnish a receptive soil for the Faith. The piety, earnestness, and fidelity of the Esquimo after they are won, evinces both the value of the victory and their understanding of

their new religion. The abandonment of any of these missions would be deplorable.

The Sioux missions in North and South Dakota have succeeded in carrying on this year, but under

Sioux Missions great stress and strain.

The mission schools have become refuges of starving children. Want has stalked through the land. The lives of hundreds of Indian adults and white people in this region were saved only by timely Red Cross and Government aid.

Thus far these missions have been able to continue their extensive and successful work among the Sioux. Half of the Indians of this large group of tribes, 12,000 or more, are Catholics. This is the fruit of fifty years of systematic missionary work, which has been prosecuted on a large scale and with intensity. Today the Sioux country is provided with more than a hundred chapels and ten Catholic mission schools. These schools educate 1,600 Indian children. This is about half of the Catholic children and is an excellent record for a widely scattered population. Indeed, the notable success of these missions is due chiefly to these schools, whose influence has been reen-

forced and continued by methodical work in the camps and by an extensive rural school system.

The Benedictines were the pioneers in this field, followed a few years later by the Jesuits. These two orders have maintained their interest in the work and are in charge of most of the missions at present. The Benedictine Sisters, the Franciscan Sisters, the Sisters of the Blessed Sacrament, and the Grey Nuns conduct the schools.

These missions have been harassed by serious difficulties for years. These are acute economic and social problems that have arisen chiefly out of the ill-advised allotment of land to the Indians. Most of the Sioux reservations have been divided up. Small sections of land were allotted to individual Indians for farms, and the remainder disposed of to whites, often for a nominal sum. Very few of the Indians had any knowledge of farming or any idea of the value of land. Many were given worthless land, and

many others were allowed to dispose of their property for a trifle. The outcome of it all has been that the Indians are scattered and impoverished. Not only has it fallen to the lot of the missionary to encourage and steady these dispirited people, his own problems have been multiplied with theirs.

The missions in the north-west labor under similar difficulties. Scarcely any

*Missions
in the
North-West*

of the Indian reservations remain intact. The Indians are scattered over vast, thinly-populated areas. Some of them are cared for along with a few whites by the pastors of small congregations here and there. For others there are special mission chapels which are visited by a priest from time to time. The religious education of the children is, however, a difficult problem. In only a few places are they numerous enough to justify the maintenance of a small day school. The most obvious expedient is a boarding



SIOUX INDIANS IN OUTDOOR SERVICES
Holy Rosary Mission, South Dakota

school into which many isolated children can be gathered. This is the solution that has been arrived at wherever it has been possible. The costliness of these institutions, although they are operated with the greatest economy, imposes limitations both upon their numbers and size.

To reach the neglected Indian children, of whom there are hundreds in these states, religious vacation schools were tried two years ago in three places in his diocese by the Most Rev. Edwin V. O'Hara. The success of this experiment resulted last year in their widespread extension in the Diocese of Great Falls and in their introduction into the Dioceses of Helena and of Spokane.

The effect of the Government's new policy of shifting the Indian children from its own boarding schools to public schools is, in some instances, to create a new local problem for the Church. A case in point is the closing of the Tulalip boarding school in the State of Washington. The children in this school, as in other Government schools, were allowed to attend Mass on Sundays and holydays at a place provided by the school. They were also given religious instructions weekly at the school by a priest. Many of them now attend public schools near the homes of their parents, and it will be more difficult to get them to church for services and instruction.

The Government's policy, however, is a sound one and it should be advantageous to the Indian and to the Church in the end. Dependence on the Government for everything is fostered in both young and old by the boarding school system. The Indian must develop self-reliance and a greater sense of responsibility for his children, if he is not to be forever under the tutelage of the Government, an unhealthy condition. Moreover, the influence of the boarding schools upon the faith and morals of their Catholic Indian pupils is in many instances detrimental. With these children under his own direct care, their pastor will be able, or can find a way, to bring them up as practical Catholics.



FLATHEAD INDIAN CHILDREN

St. Ignatius Mission, Montana. Taught by Ursuline Nuns

The terms of the problem of their religious instruction will be so changed that a solution will be easier.

The Pima missions in Arizona, also, have been confronted with a real problem by the closing of the Government boarding school for the Pima Indians. It had been caring for 225 children, most of whom are Catholics. The Govern-

*Pima and
Papago
Missions*

ment is willing, of course, to provide day schools of its own for them on the reservation, if they are not taken into Catholic

schools. The prospect is not encouraging. The mission boarding school, St. John's at Komatke, still has 170 pupils, and the maintenance of this number is a problem that is becoming acute. The four Catholic day schools on the reservation are filled. The enlargement of these, the addition of more teachers, and the erection of new schools at two other villages would be required satisfactorily to meet the situation. Up to the present, however, only one of these schools has

been enlarged and provided with sufficient teachers. It has been impossible to get money for the rest of the work. In the meantime, the children are in non-Catholic schools.

The Government school at San Xavier del Bac, near Tucson, which had an attendance of 101 Catholic Papago Indians, will be discontinued this year. The building in which it was conducted belongs to the Catholic mission there. Teachers will have to be provided in order to keep up a mission school. To turn the children away to public schools would be a religious loss.

The Pima and Papago Indians have been reclaimed for the Church during the last two generations by the efforts of the Franciscans. These sturdy, peaceful, and industrious Indians, although abandoned for nearly a hundred years, had not lost their attachment to the Church of their forefathers. The chief means of rekindling the Faith has been the schools. Fourteen of these have been built up and eight hundred children are

being cared for in them, but more evidently remains to be done.

The work of the Franciscans among the Navajo Indians is being steadily expanded. During the past year several additional priests were sent into this field. The center of the work has been at St. Michael's, Arizona, a mission which was established about twenty-five years ago. The large Indian school conducted by the Sisters of the Blessed Sacrament is an important part of it. The Navajo are a great, virile tribe, now numbering 40,000 and increasing in population from year to year. These people are industrious, self-supporting, and independent. They occupy a large reservation in northern Arizona and New Mexico, and roam with their herds of sheep and goats far outside of it in all directions. Their nomadic life is the great obstacle to their evangelization. In recent years a number of chapels have been built in places which groups of them frequent. Last year a day school



SCENE ON PIMA INDIAN RESERVATION, ARIZONA

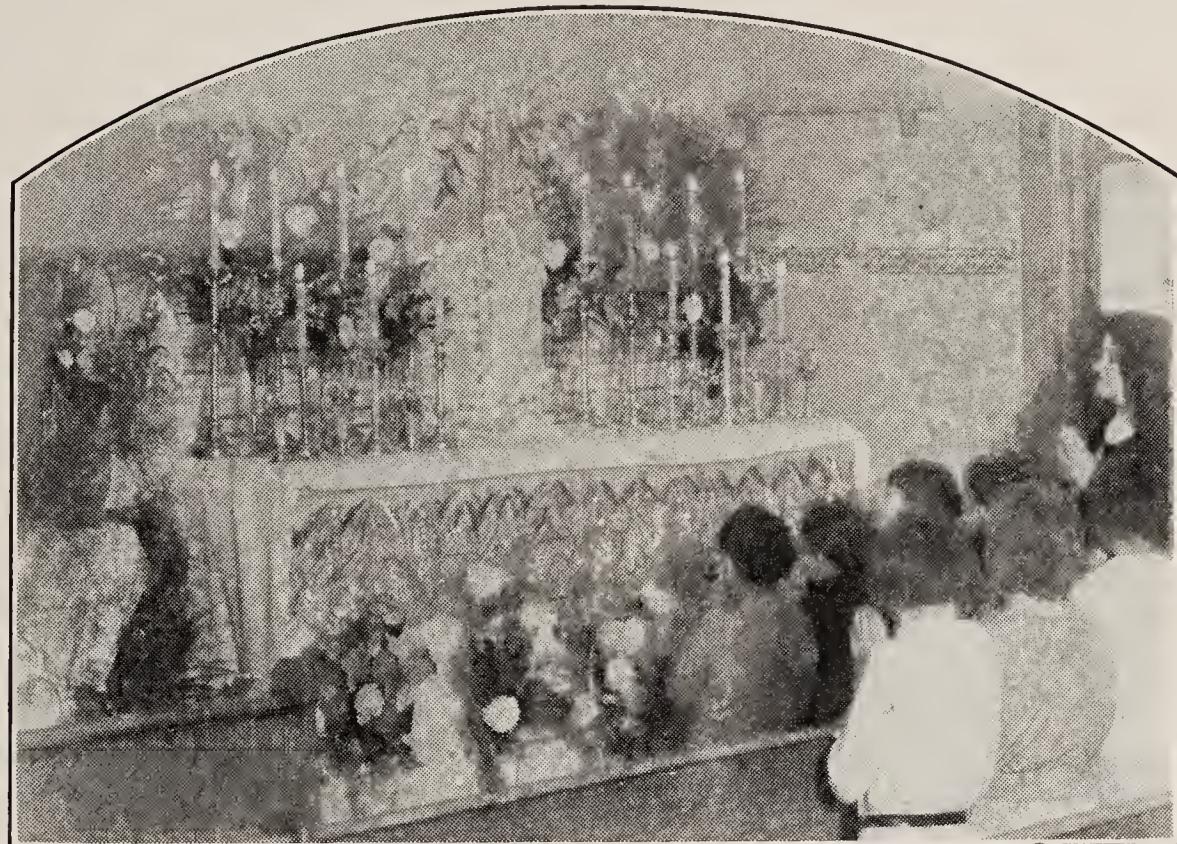
Inset: Rev. Gerard Brenneke, O.F.M., Pastor St. John's Mission, Arizona.

and dispensary with quarters for three Sisters was erected near Houck, Arizona, where a number of Navajo families live during most of the year. This new venture was inspired by the success of a similar missionary establishment at Lukachukai, which was opened a few years ago. Previously the work of the Franciscans had been almost restricted to the children in several of the large Government schools on the reservation. The Protestants, too, are in the field with a force of workers and have strong mission centers, including several hospitals and training schools for Indian ministers. Even so, there are parts of this vast stronghold of paganism which have not been approached.

The Chippewa, Ottawa, and Menominee missions and schools in Minnesota, Wisconsin, and Michigan have struggled through the year but have been called upon to exercise numerous corporal works of charity on all sides. The Indian schools in Oklahoma have been unable to care for as many children as formerly, while other missionary work there seems to be at low ebb.

In fine, the Catholic Indian missions generally face a crisis, due to withdrawal of support. On the other hand, all the Protestant organizations in the country are concentrating their interest and effort this year on their Indian missions, and they mean to advance their work. The conscience of the nation has been aroused to the plight of the Indian and a well planned attempt is being made to

repair the mistakes of the past and to rehabilitate him. The depression has made clear the urgency of effort on a large



PRAYING FOR MISSIONS AND MISSION FRIENDS

Sister Seraphine, O.S.B., with Sioux and Chippewa pupils. St. Bernard's Mission, North Dakota.

scale; it is not a reasonable excuse for retrenchment.

The Government is spending twenty-five million dollars every year and is employing six thousand per-

A Question sons to give the Indians of the United States a fair

share in the advantages of health and education and in the opportunities of self-support and a decent existence that are enjoyed by the other inhabitants of the country. In other words, the nation spends one hundred times more for the material well-being of the Indians than does the Church for their spiritual welfare; it has ten times the number of persons engaged in its work; and it is caring for the entire population instead of one-third of it. It calls upon its citizens for a yearly contribution of twenty cents per capita, the Church gets one cent per capita from her members for her work for the Indians. Has not the Lord's work been permitted to fall far behind man's work?

Expansion of Arizona Missions

TUCSON

The Indian missionaries in Arizona are having a struggle to keep their missions up. Without the aid which they receive from the Commission, they would have to abandon their work or to curtail their activities. The report which I enclose speaks for itself. We earnestly ask a continuation of the generous aid which the Commission has granted us in the past for the work among the Indians of our diocese.

✠ DANIEL J. GERCKE,
Bishop of Tucson.

The Coolidge Dam has transformed more than 50,000 acres of desert on the Pima Reservation into productive farming land. Ten acres of this irrigated land has been allotted to every Pima Indian. Most of it is now under cultivation. In order to force these Indians to support their own families, the Government has closed its boarding schools and obliges the Indian children to attend the mission or public day schools on the reservation until they have completed the sixth grade. The accommodations of our mission schools have become inadequate under this new stress. We must enlarge most of them and provide several new schools to take care of our Catholic children.

Last year, with the aid of the Commission and of the Marquette League, we were enabled to erect a two-room school house and a residence for Sisters

at Casa Blanca, a densely settled Catholic village. At least two more schools should be provided, one at Sacaton, the other at Black Water. The Catholic children of these two districts must now attend the public day schools.

The missionaries make frequent and long trips to give religious instruction to the many Indian children who attend the public day schools on the Pima and Papago Reservations. The Franciscans do their utmost to help to defray the ordinary expenses of the missionaries, but they are unable to pay for the construction of schools and residences for the teachers.

At St. Michael's, the headquarters of our work among the Navajo Indians, the mission house should be enlarged,



AT SAN XAVIER DEL BAC FOR PAPAGO

Rev. Nicholas Perschl, O.F.M., Superior, directing Papago boys in repairing playground of San Jose Day School

and a community center for follow-up work is needed. The Protestants are well organized and are multiplying their efforts in this part of the country. Three new missionaries have been sent out to us and we hope to be able to hold our own, if we receive the necessary support.

(REV.) JUSTIN DEUTSCH, O.F.M.,
Superior of the Missions.

Sioux Missions

BISMARCK

Nearly all of our allotment is applied to the Indian boarding school at Elbowoods, because this institution is our chief means of preserving and spreading the Faith on the Fort Berthold Reservation. The Benedictine Fathers on the Standing Rock Reservation receive very little except some money for insurance. In the past, in several congregations collections were taken up for the Indians, but this will be impossible during the coming year; all the people have become really impoverished.

We have one consolation, however; a fair number of Catholics have settled down among the Indians on the Standing Rock Reservation. They get along well with them. This is some protection for their Faith. Yet, it is difficult to preserve the Faith among Catholics when they do not have Mass and other services regularly every Sunday. We cannot expect better results among the Indians. I regret that I have only one missionary on the Fort Berthold Reservation, but for the present this is all that I can do. A gleam of hope comes from the fact that some fairly well-to-do Indians there are able to send their girls to the Sisters' high school at Richardton. The Catholic Indian school at Elbowoods teaches only the grades.

✠ VINCENT WEHRLE, O.S.B.,
Bishop of Bismarck.

SIOUX FALLS

Among the 2,400 Sisseton Sioux In-

dians, there are 700 Catholics, including 150 children of school age; they are scattered over a large area. All of them, except twenty-four self-supporting fami-



BISHOP WEHRLE ATTENDS INDIAN CONGRESS

(Left to right) Benedictine Fathers Bruno Suchsland and Benedict Seethaler, His Excellency Most Rev. Vincent Wehrle, D.D., Bishop of Bismarck, Fathers Hildebrand Mueller, Bernard Strassmaier, Vincent Frech and Othmar Buerkler

lies, are extremely poor. We have to help, especially during the winter, with food and clothing. During the past nine years, ninety-four children were baptized, twenty-four adults were instructed and baptized, and fifty-three funerals were held. The two churches attended by these Indians are located twenty-four and thirty-four miles from our headquarters at Sisseton, and the roads are very poor.

If we are to do anything worth while among these Indians, we must have an industrial school. We have secured an old building, erected forty years ago for this purpose but later abandoned, and one hundred and sixty acres of good land. We have set our mind on reopening this school. There is no other Indian school on this reservation; even the Protestant Indian ministers have petitioned us to reopen it. The Bishop gives the proposal his whole-hearted approval.

(REV.) JOHN POHLEN, O.M.I.,
Sisseton, S. Dak.

Montana Missions

GREAT FALLS

Zealous work is being done in all the Indian missions of the diocese against great difficulties. The missionaries are truly apostolic and in some cases heroic.

Nearly everywhere vacation schools are being conducted for the children attending public school; and with increasing success.

St. Labre's Mission is improving its plant immensely and can serve the Northern Cheyenne very well.

St. Paul's Mission has rebuilt well since the fire, considering the difficulties encountered.

✠ EDWIN V. O'HARA,
Bishop of Great Falls.

HELENA

Our Indian missions are in a desperate situation. Regarding the Indian school of the Ursuline Sisters at St. Ignatius, the Rev. J. A. Balfe, S.J., says: "The financial help that we have received is less than the expenses of the school for the year. More assistance, especially in these times, is absolutely necessary to carry on the work."

In addition to the \$6,500 granted by the Commission, the Bishop secured for Holy Family Mission the sum of \$8,210.16. Part of this money was raised through a special appeal of the Marquette League. These funds have been spent in making improvements that were most necessary. The work should be continued if the improvements thus far made are to be of any lasting benefit.

In addition, there is the all-important question of providing food and clothing not only for the Indian children at the mission school but for the Sisters as well.

Through a generous benefactor, a beautiful church has been erected at Browning on the Blackfeet Reservation. There are approximately 2,000 Indians in this parish and about twenty whites. The question of supporting the pastor deserves consideration. There are 233 Indians in the Choteau parish, 618 in the Ronan parish, 248 in the Plains parish, and 687 in the Polson parish. These are our poorer parishes. These poor places are hit harder this year than ever. The annual allotment has assisted seven mixed parishes. We are so dependent on this that it would be impossible for the priest to sustain himself in some of these localities, if the allotment were not received. It was because of



FLATHEAD IN BLESSED SACRAMENT PROCESSION
St. Ignatius Mission, Diocese of Helena

our late lamented Bishop's interest in the Indian missions, and his whole-hearted devotion to those who are engaged in this work, that they have prospered at all during the past five years.

(REV.) JOSEPH M. GILMORE,
Chancellor.

The Chippewa Missions



CONFIRMATION AT BENEDICTINE MISSION, DIOCESE OF CROOKSTON

His Excellency Most Rev. Timothy Corbett with (left) Rev. Thos. Borgerding, O.S.B., and (right) Benedictine Fathers Benno Watrin and Virgil Michel

CROOKSTON.—There are in the Diocese of Crookston approximately 3,300 Catholic Indians, while the pagan Indian population is about the same number.

The six Benedictine Fathers who reside at White Earth, Red Lake, Ponsford, and Beaulieu, minister to these simple, but docile and devoted children of God. Filled with zeal for souls, and shirking no sacrifice, they have labored most fruitfully and their work has received abundantly God's blessings.

In the two Indian industrial schools at White Earth and Red Lake the Benedictine Sisters are engaged as teachers. These Sisters are efficient educators and true character builders, and are devoted to their charges. On my Confirmation tours I frequently receive the best answers in catechism from the Indian children. The two Catholic schools on the reservations naturally insist on religious instruction.

Materially, the Indian missions are greatly in need of funds. Repairs must be made, 250 Indian children must be

fed and clothed, the Fathers and Sisters must be supported. For lack of accommodations and of funds, a number of Indian children had to be refused admittance to the schools and are thus deprived of the spiritual help which the Fathers and Sisters are so desirous of rendering.

✠ **TIMOTHY CORBETT,**
Bishop of Crookston.

We are conducting our White Earth Indian Mission School with more than the usual number of children without receiving any support for these from any source. This has been an unusual drain on our meagre resources during the past year.

The poverty of the Indians has been accentuated by the failure of the blueberry crop this past summer, the low price of rice this fall, and the general depression. We are at present facing a financial deficit of several thousand dollars, by reason of these conditions and repairs we had to make in the school. The Indians in ever greater numbers



AT MINNESOTA CONGRESS
Benedictine Sisters prepare Chippewa
children for the Sacraments

are looking to the mission for relief, and we are now in dire need ourselves.

(REV.) VIRGIL MICHEL, O.S.B.,
White Earth, Minnesota.

FARGO.—The increased attendance at Little Flower Mission School this year makes the situation grave. We simply could not ignore the appeals of parents to give their little ones a place in our school, although to do so we had to crowd the beds together and to open another classroom. If it were a mere matter of meat and vegetables, the situation would not be so bad. We were fortunate enough to raise a portion of what is needed. However, fuel, gro-

ceries, school supplies, and many other items require the expenditure of cash. I fear that unless timely aid is given, we will not be able to keep our Indian school open to the end of the present term.

(REV.) AMBROSE MATTINGLEY, O.S.B.,
St. Michael, North Dakota.

DULUTH.—Most of our Indians live within the reservations, although a number are in other localities. The Indian congress, which was held in Cloquet, Minn., during June, was well conducted and very impressive. A deep sense of religion was shown by the large number of Indians who attended it.

To maintain our Indian missions during the coming year, I ask of the Commission the sum of at least \$1,600. As a matter of fact, more than this sum will be needed if proper attention is to be given these missions.

✠ THOS. A. WELCH,
Bishop of Duluth.

GRAND RAPIDS.—The attendance of the Indians at Mass on Sundays and their reception of the Sacraments has lately increased in a marked way. I have no schools under my



INDIAN GIRLS UNDER CARE OF GREY NUNS. DIOCESE OF FARGO
Little Flower Mission School, North Dakota



CHIPPEWA AT ASSININS ORPHANAGE

charge but incur some expenses placing parentless children in schools. I could place several of our boys and girls in Catholic high schools if I had the means. The times are hard. I am often obliged to help sick Indians secure much needed medical aid and sometimes to procure food and clothing for them.

(REV.) AUBERT KEUTER, O.F.M.,
Petoskey, Mich.

SUPERIOR.—Even when times were not as difficult as they are now, the needs of our Indian missions were many and distressing, but at present they are increasing in alarming proportions. One of the Franciscan Fathers who is in charge of two of our Indian missions writes: "If we do not get help we will not be able to continue our school for more than a few months. We can pay scarcely anything to the Sisters from now until next June, for we will not be able to raise more than \$150 before then." We are always most grateful for your assistance,

but necessity now compels us to appeal to you for a more generous allowance.

(REV.) W. J. KUBELBECK,
Chancellor.

MARQUETTE.—During the past year arrangements have been made whereby the pupils of the Assinins Orphanage will be enabled to take a two years' commercial course, after they have completed their primary work.

Much relief was given during the past year to Indians by the priest and Sisters at Assinins.

✠ P. J. NUSSBAUM,
Bishop of Marquette.

Indian Boys' Club

OMAHA

Father Brady of Genoa, where a Government Indian school is located, has, during the past year, organized a Catholic boys' club to counteract the influence of the Y. M. C. A. His efforts have been successful, and he expects to do much good for our Indian young men by means of this club.

Since the Santee reservation has been



AT ST. FRANCIS CHIPPEWA MISSION

Sister Sirilla, O.S.F. In summer the Sisters go out to outlying districts to instruct the Indian children who can not come to the mission school during the year

under the care of the Benedictine
(Continued on page 44)

Crisis in Alaska Missions

ALASKA

The very existence of our Alaska missions is threatened. I depended on the response to my appeal in the September issue of Extension Magazine. Monsignor O'Brien has been wonderful in his efforts to arouse the generosity of his readers and friends. But the result has been exceedingly meagre. Unless God comes to our aid in some miraculous way, the Alaska missions are doomed. The treasurer of the missions has informed me that he still has \$10,000 to pay on the bills for supplies. This year we shall have to resort to a feat of retrenchment in all lines.

The Jesuit Province of Oregon, which is penniless at present, will, I am sure, devise every possible measure to save its Alaska missions.

There is no money in the treasury to keep the Pius X School at Skagway going. I plead for its maintenance. I dare not ask for an extraordinary allocation,



FRIEND OF ESKIMO CHILDREN

Rev. John L. Lucchesi, S.J.

for, no doubt, the funds at the disposal of the Commission are far behind the usual amount. God help us!

✠ JOSEPH R. CRIMONT, S.J.,
Vicar-Apostolic of Alaska.



ST. PETER CLAVER'S MISSION, VICARIATE OF ALASKA
Sisters of St. Ann with Eskimo pupils

Among the Pueblo and Navajo

SANTA FE

During these hard times our Indian missionaries are trying to keep up their courage and good spirits; this is often difficult, especially when they see the additional good they might accomplish if they had the means. But the work is going on, chapels are visited, children instructed, and, when at all possible, new chapels erected.

The good work which is being done at the day school in Zuni can hardly be estimated. If we can keep this school going, a number of these Indians will be good Catholics within a few years.

The number of Indians who approach the Sacraments in the various pueblos is increasing.

✠ ALBERT T. DAEGER, O.F.M.,
Archbishop of Santa Fe.

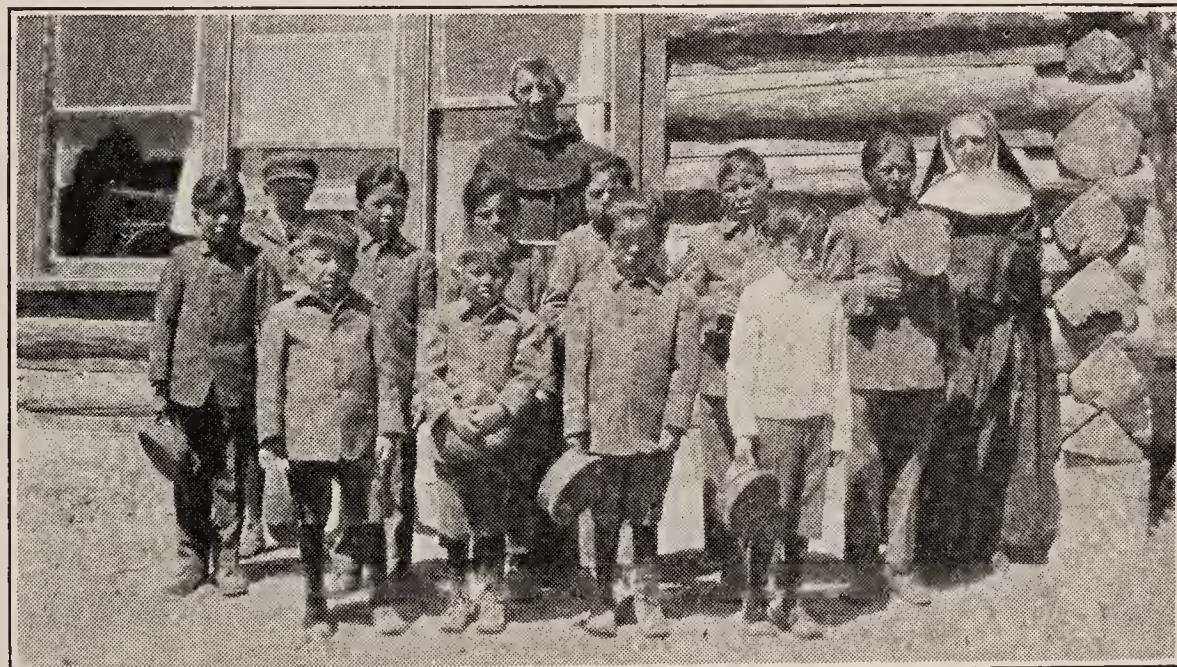
My mission embraces 20,000 square miles of the Navajo Reservation. Within it there are six Government Indian schools, several Protestant mission establishments, but not one Catholic chapel. At the largest school, Shiprock, which has four hundred pupils, only thirty-two are receiving Catholic instruction. The work here has been hard and bigotry is rampant. If any real success is to be looked for, we must have a church and a priest at the school. Several denominations have their own buildings there. The ministers live there and are in constant contact with the children. I have to live fifteen miles away. The children

never become really acquainted with the priest. The land upon which we intend to build, has already been procured. Funds for the chapel and priest's residence are lacking.

(REV.) CLEMENTIN WOTTLE, O.F.M.,
Waterflow, New Mexico.

Zuni with its 2,000 inhabitants is the largest pueblo in the state of New Mexico. Much has already been accomplished here during eleven years by St. Anthony Mission; much more could be done, and we hope will be done; but we need help.

The growth of our mission brings home to us the necessity of a building for a community center. The Government school and the Protestant mission have all kinds of attractions for their children, especially for the older ones. We have nothing. After they leave school, some of our children drift away, and nothing hurts more than to discover that they go to the Protestant mission



CATECHISM TAUGHT AT SHIPROCK

Rev. Marcellus Troester, O.F.M., first missionary, with Government School boys. Instructor: Sister Catherine, Ursuline

because they are offered advantages there which we cannot offer them for lack of a suitable building.

The enrolment of our school is increasing, but more pupils means greater

expenses. We are really struggling during this period of depression to keep the mission going. Although we have half of the winter's coal supply in our cellar, the bill for it is unpaid. Clothing and shoes will have to be bought for the children during the winter months. Unless we receive help, we will not be able to meet our many expenses.

(REV.) CLEMENT DRUEHE, O.F.M.,
Zuni, N. Mex.

I am to make old Laguna my residence, where I can be with the Indians. I have succeeded in getting the old *convento* from their leaders. They have been using it for a long time as a kiva, or meeting house. To get it I had to buy them beams for a new meeting house. Up to now the priest's house at Laguna has been an old garage. This I intend to remodel for use as a club room for the young men. All this of course will take money.

I am building a chapel for the Acoma Indians who live at McCarty's, New Mexico. It is really needed, for the Protestants are working hard to get into this district. All the Acomas there are Catholics. We have always used the school for religious services. On Sundays, when the priest cannot be there for Mass, the Indians at old Acoma and at Acomita, come to church just the same, but those at McCarty's are too far from any church. The new church will be a small replica of the church at the old Acoma pueblo. The

Indians will supply all the stone and adobe and will do all the work, but there are many other things that they cannot supply. I have received donations from friends but not enough money to cover the expenses.

All together I have twelve Indian missions to take care of, and my travelling expenses alone are high.

(REV.) AGNELLUS LAMMERT, O.F.M.,
San Fidel, New Mexico.

DENVER

The Government Indian School at Towaoc, Colo., has been regularly at-



OLD LAGUNA MISSION, ARCHDIOCESE OF SANTA FE

(Inset) Sisters of the Blessed Sacrament with Pueblo woman and girls

tended during the past year. I have given religious instructions weekly, Mass every Tuesday, Mass and sermon every other Sunday, and have given the children an opportunity to go to Confession and Communion every week. Besides this, I am trying to visit the homes of the parents of these children and of prospective converts.

(REV.) CLEMENTIN WOTTLER, O.F.M.,
Waterflow, New Mexico.

Rebirth of an Indian School

BAKER CITY

With churches and schools properly equipped, we are in a better position to do our spiritual work and, in God's good time, to win our Indians to Christian ways of living. St. Andrew's Industrial Boarding School for Indian boys was totally destroyed by fire, April 21, 1931. As the girls' school was saved, the little boys were temporarily housed and schooled there, under the supervision of the Sisters, whilst the older boys were provided for in a vacant district school house a mile away under the supervision of their lay teacher. We reopened school in improvised quarters the following September, but were forced to have the boys attend as day scholars.

The new school building was finished last summer. Part of it is the home of the Indian boys and the other part contains classrooms for our 150 pupils, boys and girls. This arrangement relieves the congestion in the girls' building and enables us to provide for a large number of day pupils and for Oregon non-reservation Indian children, who would otherwise be deprived of a Catholic education. The spacious recreation hall of

the new school gives us a place for extension Sunday school work for the young men and the older folks. As the school is the heart of the mission, we are now equipped to do more effective work in winning the older Indians to the knowledge and practice of our holy religion. We lean on Catherine Tekakwitha's aid to provide us with needed funds to pay our bills and carry on. The boarding school is essential to our missionary work.

(REV.) J. T. CORBETT, S.J.,
Pendleton, Oregon.

Prospects are bright. A beautiful chapel for the Indians will soon be completed. The Indians are proud of their new church. The attendance at holy Mass on Sundays and at the instructions is constant. There are more Indians attending holy Mass than white Catholics in my entire parish.

The money given us will be used not only for fuel, but also for emergency supplies of clothing and food.

(REV.) A. F. LOESER,
Burns, Oregon.



LAYING CORNERSTONE OF ST. ANDREW'S BOYS SCHOOL. DIOCESE OF BAKER CITY

Under the Shelter of St. George

SEATTLE

The Government has closed its Indian school on the Tulalip Reservation. The officials of this school always worked in harmony with the priest who looked after our children there. Last year they had 170 of our children, almost the entire enrolment of the school. So happy has been the relationship between the chaplain and the staff that we almost considered the school our own. If no other provision can be made for them, these children will be allocated among the public schools of the district. They have been advised, however, to apply for admission into St. George's Indian School. Father Govaert, who is in charge of this school, informs me that it is almost impossible for him to receive any of them, as the present attendance is over one hundred and the school is overcrowded.

But trusting in Divine Providence, he has commenced an additional building and hopes to have room for most of the Tulalip children. The new

building and the larger number of children will increase the cost of maintaining St. George's, which has scarcely been able to weather the storm during the past few years.

The Jesuit Fathers at White Swan



LUMMI INDIANS AT OUTDOOR ALTAR—DIOCESE OF SEATTLE

and Suquamish, the Franciscan Fathers at Cowlitz, the Benedictine Fathers at Cushman Hospital, and the diocesan priest at Lummi, Swinomish, Sauk, and Muckleshoot Reservations, have requested additional aid for work in their respective fields, but, realizing the present conditions, I have informed them that I cannot ask for more than the usual allotment.

✠ EDWARD J. O'DEA,
Bishop of Seattle.

NOT ABROGATED

"In universis harum regionum diocesibus quotannis, prima Quadragesimae Dominica, collecta fiat, et summa inde proveniens mittatur ad commissionem pro missionibus domesticis (i. e., Nigrorum et Indorum) instituendam. Hoc vero modo distributio fiet. Pecunia ex hac collecta primae Dominicae Quadragesimae derivata in diocesibus, ubi Societas pii Operis de Propagatione Fidei jam existit, tota impendatur a commissione in juvandis Indorum et Nigrorum missionibus." Concilii Plenarii Balt. III Acta et Decreta, Tit. VIII, Caput II.

Sioux Catechists

RAPID CITY

On the Pine Ridge Sioux Reservation we are faced with a very serious difficulty. Last year we spent \$1,500 for catechists' salaries, and we received very few donations for this purpose. This year we have reduced the wages of some catechists from \$10.00 to \$5.00 monthly. At some places we have dispensed with catechists entirely. However, we find that it will take \$1,200 to pay the catechists this year. How we are to meet this expense is the serious difficulty that confronts us.

A catechist is really the backbone of the work for souls among the Sioux. He understands his people and their language. He instructs and baptizes in case of necessity. He informs the missionary of the people who are ill or in danger of death. In fact, many a dying child is indebted to a catechist for the grace of Baptism. Many a soul has been saved because the catechist summoned the priest in time of death. The Indian catechist calls the people together on Sundays when the missionary cannot be in the district. To do away with these catechists would be to strike at the very heart of the work for souls.

(REV.) A. J. KEEL, S.J.,
Pine Ridge, South Dakota.

Far-Flung Missions

SPOKANE

In the Diocese of Spokane three Jesuit Fathers are devoting their entire time to work among the Indians, Rev. C. Caldi, S.J., Superior of St. Mary's Mission, Omak; Rev. Charles L. Owens, S.J., Superior of St. Regis Mission, Ward; and Rev. Edward M. Griva, S.J., the pioneer missionary, who is attached to the same mission. Other priests are called upon to assist them at Easter and Christmas.

Father Caldi's constant presence is required at the boarding school. Father Owens and Father Griva travel hundreds of miles each month to minister to the Indians scattered over their far-flung territory.

The results of the work are encouraging, as manifested, among other ways, by the number of Indians who approach the Sacraments. Of the 116 who were baptized during the past year, twenty-one were adults.

During the past summer two successful religious vacation schools for Indian children were held, one at Inchelium, attended by sixty-five children, the other at Ford, where fifty-five were enrolled. Both schools were conducted by the Sisters of Providence.

Among the projects outlined by



SIOUX CATECHISTS AND LEADERS ATTEND LAYMEN'S RETREAT

Holy Rosary Mission, South Dakota. Diocese of Rapid City. Rev. P. F. Sialm, S.J., (center).



ONE RELIGIOUS VACATION SCHOOL

Rev. Charles Owens, S.J. (center)

Father Owens for the coming year are the enlargement of the church at Ford, and religious vacation schools at Nespelem, Keller, Cusick, and Ford.

The number of children who want to attend the mission schools has greatly increased this year.

Father Caldi, who has been at St. Mary's Mission for a long time and has done much for the Indian schools, is hoping to obtain funds to make much needed improvements in the girls' and the boys' departments at Omak.

✠ CHARLES D. WHITE,
Bishop of Spokane.

BOISE.—In these days of depression when crops have failed, when the Indian children are nearly in the state of starvation and nakedness, when the adults even come to the Fathers and Sisters for clothes and bread, the Indian missions are going through a very trying time. It is only through the Providence of God and your continued benevolent interest that they will be able to continue their good work.

✠ EDW. J. KELLY,
Bishop of Boise.

Indian Boys' Club

(Continued from page 37)

Fathers of St. Paul's Mission, Marty, South Dakota, a number of Indians have been reclaimed to the Church. The Catholic Indians in that district have now more ample opportunities of attending their religious duties.

However, to continue the work and make a success of it, we will need assistance. We respectfully request the Commission to allot to our Indian missions, if possible, the same amount for the coming year as we received in past years. The need is greater than ever.

✠ JOSEPH F. RUMMEL,
Bishop of Omaha.



SAN POIL INDIANS IN CORPUS CHRISTI PROCESSION. DIOCESE OF SPOKANE

Indian Missions*

Diocese	Catholics	Churches	Priests	Baptism		Schools	Pupils
				Infants	Adults		
Alaska.....	5,256	41	19	203	81	8	536
Baker City.....	771	3	4	14	13	1	60
Bismarck.....	2,265	11	6	85	6	2	132
Boise.....	1,251	5	6	28	7	2	169
Cheyenne.....	1,086	5	3	52	11	1	167
Crookston.....	3,265	9	5	140	29	2	304
Denver.....	400	1	1	10	3	0	0
Duluth.....	2,200	10	4	162	81	0	0
El Paso.....	454	2	1	23	2	0	0
Fargo.....	4,096	6	6	179	5	1	123
Grand Rapids.....	1,200	9	4	48	1	2	280
Great Falls.....	4,830	24	11	146	19	5	248
Green Bay.....	1,637	6	4	43	8	4	571
Helena.....	4,405	7	7	159	27	2	270
Leavenworth.....	431	1	2	12	4	0	0
Lincoln.....	25	0	1	0	0	0	0
Los Angeles.....	2,913	23	5	94	9	1	119
Marquette.....	805	6	2	56	2	2	108
Monterey-Fresno.....	460	1	2	13	0	0	0
Natchez.....	220	1	1	5	1	0	0
Ogdensburg.....	1,100	1	1	1	50
Oklahoma.....	2,000	11	10	50	17	7	588
Omaha.....	533	2	3	35	3	1	57
Portland, Me.....	816	3	3	12	0	4	239
Portland, Ore.....	780	3	3	10	15	0	0
Rapid City.....	9,101	91	22	378	66	3	767
San Francisco.....	391	5	4	26	0	0	0
Santa Fe.....	7,809	31	22	361	10	4	620
Seattle.....	1,795	6	6	130	5	1	87
Sioux Falls.....	2,100	10	7	41	35	3	541
Spokane.....	2,656	11	4	95	21	1	80
Superior.....	3,132	9	5	88	2	5	532
Tucson.....	10,894	51	27	467	157	18	995
Total.....	81,077	405	211	3,165	640	81	7,643

* The number of Catholics is carefully computed from reports of Bishops and Indian missionaries. Not all missionaries rendered reports. Nor are the many thousands of Catholic Indians scattered among white people included. The total Catholic Indian population may, therefore, be safely estimated at 100,000. There are about 450 Sisters and 70 Brothers. In thirty-seven Government schools, where there are about 8,500 Catholic children, priests attend regularly.

Financial Statement
JANUARY 1—DECEMBER 31, 1932

SUMMARY

RECEIPTS

Lenten collections, gifts, and bequests.....	\$213,113.12
Interest.....	2,610.81
	\$215,723.93
Balance reported, January 1, 1932.....	2,375.44
	\$218,099.37
Total.....	

DISBURSEMENTS

Appropriations to Negro and Indian missions.....	\$169,170.00
Bureau of Catholic Indian Missions, for Indian schools and office expenses.....	34,250.00
Printing, office expenses, etc.....	2,434.56
	\$205,854.56
Balance on hand, January 1, 1933.....	12,244.81
	\$218,099.37
Total.....	

RECEIPTS

Alaska.....	\$ 105.00	Fall River.....	\$ 1,424.00
Albany, 1931.....	3,439.94	Fargo.....	300.00
Alexandria.....	422.40	Fort Wayne.....	3,100.00
Altoona.....	2,263.56	Galveston.....	621.35
Amarillo.....	125.00	Grand Island.....	389.14
Baker City.....	200.00	Grand Rapids.....	1,000.00
Baltimore.....	3,975.36	Great Falls.....	277.15
Belleville.....	2,172.00	Green Bay.....	1,000.00
Belmont Abbey.....	50.00	Harrisburg.....	2,426.07
Bismarck.....	462.13	Hartford.....	3,695.00
Boise.....	208.00	Helena.....	379.93
Boston.....	7,705.52	Indianapolis.....	2,067.24
Brooklyn.....	8,500.00	Kansas City.....	2,500.00
Buffalo.....	4,000.00	La Crosse.....	850.00
Burlington, 1931.....	2,100.00	Lafayette.....	658.90
Charleston.....	310.00	Leavenworth.....	2,300.00
Cheyenne.....	336.07	Lincoln.....	2,097.79
Chicago.....		Little Rock.....	705.00
Cincinnati.....	2,340.00	Los Angeles.....	2,100.00
Cleveland.....	1,000.00	Louisville.....	3,123.32
Columbus.....	1,000.00	Manchester.....	1,600.00
Concordia.....	896.30	Marquette.....	827.40
Corpus Christi.....	744.42	Milwaukee.....	6,000.00
Covington.....	822.65	Milwaukee, 1931.....	12,000.00
Crookston.....	270.58	Mobile.....	1,300.00
Dallas.....	776.39	Monterey-Fresno.....	
Davenport.....	600.00	Nashville.....	550.00
Denver.....	750.00	Natchez.....	324.81
Des Moines.....	100.00	Newark.....	10,042.40
Detroit.....	2,547.00	New Orleans.....	1,823.37
Dubuque.....	315.14	New York.....	7,000.00
Duluth.....	310.00	Ogdensburg.....	746.02
El Paso.....	175.00	Oklahoma.....	426.00
Erie.....	1,500.00	Omaha.....	2,421.09

RECEIPTS (*Continued*)

Peoria.....		Sioux City.....	\$2,000.00
Philadelphia.....	\$13,792.16	Sioux Falls.....	356.00
Pittsburgh.....	10,536.97	Spokane.....	360.00
Portland, Maine.....	2,857.91	Springfield, Ill.....	1,485.59
Portland, Oregon.....	555.90	Springfield, Mass.....	7,036.00
Providence.....	4,000.00	Superior.....	1,056.78
Raleigh.....	500.00	Syracuse.....	1,543.75
Richmond.....	1,930.88	Toledo.....	3,700.00
Rochester.....	5,477.86	Trenton.....	3,350.00
Rockford.....	152.00	Doris estate, interest.....	833.67
Rapid City.....	1,401.90	Tucson.....	641.87
St. Augustine.....	862.52	Wheeling.....	1,087.59
St. Cloud.....	940.45	Wichita.....	400.00
St. Joseph.....	3,344.28	Winona.....	1,525.60
St. Louis.....	3,903.80	Wilmington.....	1,054.60
St. Paul.....	1,101.12		
Sacramento.....	60.00		
Salt Lake.....	655.52		
San Antonio.....	625.98	Total collections and gifts.....	\$213,113.12
San Francisco.....	5,558.43	Interest.....	2,610.81
Santa Fe.....	825.55		
Scranton.....	1,000.00	Total receipts.....	\$215,723.93
Savannah.....		Cash on hand, Jan. 1, 1932.....	2,375.44
Seattle.....			
			\$218,099.37

DISBURSEMENTS

Alexandria.....	\$1,350.00	Oklahoma.....	\$1,800.00
Baker City.....	1,350.00	Omaha.....	2,700.00
Baltimore.....	3,870.00	Portland, Ore.....	900.00
Belleville.....	900.00	Philadelphia.....	4,500.00
Belmont Abbey.....	450.00	Raleigh.....	1,800.00
Bismarck.....	1,100.00	Rapid City.....	3,250.00
Boise.....	1,350.00	Richmond.....	5,400.00
Buffalo.....	1,350.00	St. Augustine.....	4,500.00
Charleston.....	4,500.00	St. Joseph.....	1,800.00
Corpus Christi.....	4,500.00	St. Louis.....	1,535.00
Covington.....	700.00	San Antonio.....	1,900.00
Crookston.....	1,800.00	Salt Lake.....	350.00
Dallas.....	1,100.00	Santa Fe.....	1,350.00
Denver.....	350.00	Savannah.....	5,400.00
Detroit.....	1,100.00	Seattle.....	4,500.00
Duluth.....	1,350.00	Sioux Falls.....	900.00
El Paso.....	800.00	Spokane.....	1,800.00
Fargo.....	1,100.00	Superior.....	1,350.00
Galveston.....	2,700.00	Tucson.....	4,500.00
Grand Rapids.....	1,100.00	Wilmington.....	900.00
Great Falls.....	900.00	Vicariate-Apostolic of Alaska...	2,700.00
Helena.....	1,650.00	Josephite Fathers, for St. Jo-	
Indianapolis.....	1,080.00	seph's Seminary and Epiph-	
Kansas City.....	1,125.00	any College.....	5,400.00
Lafayette.....	4,500.00	Fathers of Divine Word, for St.	
Leavenworth.....	1,800.00	Augustine's Seminary, Bay	
Lincoln.....	450.00	St. Louis, Miss.....	4,500.00
Little Rock.....	1,800.00	Sisters of Blessed Sacrament for	
Los Angeles.....	1,800.00	Colored and Indian Missions	
Louisville.....	3,600.00	Bureau of Catholic Indian Mis-	
Marquette.....	1,260.00	sions:	
Milwaukee.....	1,400.00	Indian Schools Appropriation	29,250.00
Mobile.....	4,500.00	Expenses of Bureau.....	5,000.00
Nashville.....	2,300.00		
Natchez.....	5,700.00	Total Appropriations.....	\$203,420.00
New Orleans.....	5,400.00	Printing and office expenses.....	2,434.56
New York.....	3,250.00	Balance on hand, Jan. 1, 1933.....	12,244.81
N. Segovia, P. I.....	5,000.00		
Ogdensburg.....	100.00		
			\$218,099.37

Rules Governing Applications for a Share in the Mission Funds

THE Commission will consider only applications which are received through the Most Reverend Ordinaries, and will place in their hands the allocations which are made for the work under their charge.

They who ask for a share of the funds are respectfully requested to state as precisely as possible the amounts required for the various projects which they propose to realize during the coming year.

Application must be made each time an appropriation is desired. It will be taken for granted that a mission which does not apply for assistance does not expect a share of the funds.

The Commission expects of each Bishop who receives aid a statement giving in detail the exact share of the allowance which each of the mission interests in his diocese has received. Only upon receipt of such information can a new appropriation be made.

Spiritual Privileges

IN audiences held July 23 and December 3, 1882, Pope Leo XIII was pleased to grant "a plenary indulgence to be gained by each and all the faithful of both sexes on the day when the collection is taken up for the erection and support of Catholic churches and schools for the Indians and Negroes, provided that they, having with contrite hearts approached the Sacrament of Penance and received Holy Communion, piously visit a church in which the alms is collected and pray for the spread of our holy Faith and for the intentions of the Sovereign Pontiff." (Con. Plen. Balt. III Acta, Tit. viii, cap. ii.)

Helpers of the missions share, moreover, in the apostolic labors of the priests and religious engaged on the missions, in their prayers and Holy Masses, and in the grateful prayers of the Indians and the Negroes.

Additional Copies Free

COPIES of this publication are available for distribution among persons who might be interested in helping the Indian and Negro missions. These copies will be supplied gratis.

If you desire to cooperate with the work of the missions in this way, apply to the Secretary of the Commission, specifying the number of copies that you require.

